THE BRITISH CRITIC,

For JUNE, 1808.

"I deny not but there are ſome who reſolve to like nothing; and ſuch, perhaps, are not unwiſe, ſince by that general reſolution they may be certainly in the right ſometimes."

DRYDEN.

ART. I. *A Journey from Madras, through the Countries of Myſore, Canara, and Malabar; performed under the Orders of the Moſt Noble the Marquis Welleſley, Governor General of India, for the expreſs Purpoſe of inveſtigating the State of Agriculture, Arts, and Commerce; the Religion, Manners, and Cuſtoms, the Hiſtory, natural and civil, and Antiquities, in the Dominions of the Raja of Myſore and the Countries acquired by the Honourable Eaſt India Company, in the late and former Wars, from Tippoo Sultaun. By Francis Buchanan, M. D. Fellow of the Royal Society and of the Society of Antiquaries of London, Fellow of the Aſiatic Society of Calcutta; and in the Medical Service of the honourable Company on the Bengal Eſtabliſhment.* Publiſhed under the Authority and Patronage of the honourable the Directors of the Eaſt India Company. Illuſtrated by a Map and numerous other Engravings. Three Volumes. 4to. 6l. 6s. Cadell and Davies, Black, Parry, &c. 1807.

THAT government might obtain the moſt complete information relative to thoſe Indian territories over which the Britiſh influence had lately been extended, Dr. Buchanan (in the month of February, 1800) was appointed by Marquis Welleſley to explore the different provinces enumerated in the title page of this work; and we have reaſon to believe, from the peruſal of his Journal, that he muſt

have accompliſhed every purpoſe of his miſſion, to the perfect ſatisfaction of that nobleman under whoſe auſpices it was undertaken. Yet that the taſk was difficult, and the objects of his inquiry multifarious, will appear from an abſtract of the inſtructions which he received, and which occupy nearly five pages of the introduction. It is here, we think, neceſſary to obſerve, in juſtice to the author, that his manuſcript does not ſeem to have been originally deſigned for publication: a copy of it had been depoſited at the Eaſt India houſe, and was injudiciouſly committed to the preſs in London during his abſence from England, and without his knowledge; thus have been withholden from theſe volumes many improvements and alterations which, as Dr. Buchanan himſelf informs us, he wiſhed to have made. (Introd. p. 7.)

In the inſtructions above-mentioned, agriculture was recommended to his moſt ſerious attention; and under this head were particularized the cultivation of eſculent vegetables, implements of huſbandry, the manuring and irrigation of land, &c. Cattle was the ſubject of another article, the various breeds, and the uſes to which they were applied; then the general extent of farms, nature of the tenures by which they were held, the price of labour and manner of payment—whether in kind or ſpecie; compariſon of the agriculture in Myſore with that practiſed in Bengal, and opinion how far the introduction of the cattle, vegetables, and rural economy of one country might ſerve to improve the other. He was directed in the next place to remark the natural productions uſed in arts, manufactures, and medicine; and particularly theſe which were objects of external commerce, the cultivation of cotton, pepper, Sandal wood, and cardamoms; the manner of working mines and quarries, the condition of thoſe employed in them, their treatment and the price of their labour; a minute examination of minerals and of mineral ſprings; the ſtate of manufactures, materials and manufacturers; the advantages to be derived by Myſore and Bengal from an interchange of each country's reſpective productions; the climate and winds, the effect of heat and moiſture on the human body; extent of the foreſts, various kinds of trees, and the different purpoſes for which they might be uſeful. Under the laſt head, we find Dr. Buchanan's attention directed to the inhabitants, their food, clothing, and habitations; how far their condition may have been affected by the changes of government, the ſects and tribes, their laws and cuſtoms, the nature of their perſonal traffic at markets, their weights and meaſures,

exchange of money and current coin; and the obſervation of ſuch matters as might have an immediate or particular tendency towards the protection, ſecurity, and comfort of the lower orders of the people. Whatever plants and ſeeds might be deemed moſt rare or uſeful, were to be forwarded to the company's botanical garden; and the author was, finally, requeſted to collect ſamples of every thing intereſting, whether among the natural productions of the country, or in the arts and manufactures of the inhabitants. (Introduction, p. 8, &c.)

Conſidering the principal object and tendency of theſe inſtructions, the candid reader will not be diſappointed on finding that a conſiderable portion of the work which we announce, is rather adapted to the peruſal of our fellow-countrymen intereſted in the commerce of Hindooſtan, or reſident in that country, than of many at home, who, ſeeking merely for general information and entertaining anecdote, cannot, we imagine, feel a very lively concern in repeated deſcriptions of agricultural operations, and minute ſtatiſtical reports. The admirers of eaſtern poetry and romance will, it is to be apprehended, regard with indifference the tables and calculations which theſe volumes contain, although formed with the utmoſt accuracy, and locally uſeful in the higheſt degree. Thoſe alſo, who delight in repreſentations of beautiful ſcenery, will not, perhaps, contemplate with much admiration the engravings (however neatly executed) of Indian ploughs and mills, reaping hooks and harrows, ſince it is not probable that any material improvement ſhould be ſuggeſted by the conſtruction of implements and machines ſo inferior to our own, as appears in the following extract from vol. 1. p. 125.

"On conſidering the ſtate of agriculture near Seringapatam, many capital defects will be perceived. A meliorating ſucceſſion of crops is utterly unknown: ſcarcely any attention is paid to the improvement of the breed of labouring cattle, and ſtill leſs to providing them with ſufficient nouriſhment. The religion of the natives, indeed, is a powerful obſtacle in the way of agriculture; the higher ranks of ſociety being excluded from animal food, no attention will, of courſe, be paid to fattening cattle; and without that, what would our agriculture in England be worth? We could have no green crops to reſtore our lands to fertility, and but a ſcanty manure to invigorate our crops of grain. I am afraid, however, that the reader in peruſing the foregoing accounts, will have formed an opinion of the native agriculture ſtill more favourable than it deſerves. I have been obliged to uſe the Engliſh words ploughings, weedings,

and hoeings, to expreſs operations ſomewhat ſimilar that are performed by the natives; and the frequent repetition of theſe, mentioned in the accounts taken from the cultivators, might induce the reader to imagine that the ground was well wrought, and kept remarkably clean. Quite the reverſe, however, is the truth, owing to the extreme imperfection of their implements and want of ſtrength in their cattle; a field after ſix or eight ploughings, has numerous ſmall buſhes remaining, as upright in it as before the labour commenced, while the plough has not penetrated above three inches deep, and has turned over no part of the ſoil. The view of the plough and other implements in the annexed plates, will ſufficiently account for this circumſtance. The plough, it muſt be obſerved, has neither coulter nor mould-board to divide and turn over the ſoil; and the handle gives the ploughman very little power to command its direction. The other inſtruments are equally imperfect, and are more rudely formed than it was poſſible for my draughtſman to repreſent."

As the objects ſpecified in his inſtructions chiefly occupied this ingenious author's attention, the pencil of his draughtſman was of courſe employed moſt frequently in the delineation of agricultural machines and implements of huſbandry; but ſome plates exhibiting outlines of certain idols, ſerve to diverſify theſe volumes which contain, beſides very finely engraved portraits of Kriſha Raja, the ſovereign of Myſore, Nandi Raja, his maternal grandfather, and the ſons of Tippoo, legitimate and illegitimate. Dr. Buchanan has alſo interſperſed his pages with many intereſting remarks and anecdotes, furniſhed by the manners and opinions, the hiſtory and antiquities of the various nations among whom he travelled. To ſuch paſſages, as more generally pleaſing, we ſhall direct the notice of our readers, and refer to the Journal itſelf all thoſe who may wiſh for agricultural, botanical, and mineralogical details; giving, however, as a proof of the author's minute obſervation, and a ſpecimen of his deſcriptive powers, the account of *ſtrata* near Catcolli.

"All the way between *Arcot* and this place (Catcolli), I have frequently obſerved ſtrata of *gneiſs*, conſiſting of the ſame materials with the common grey granite of the country, and diſpoſed in vertical *ſtrata*; under the great tank here is a remarkable bed of it, conſiſting of rough grains and diviſible into laminæ from one quarter to one inch thick, and theſe are united into *ſtrata* from one to two feet wide. Theſe *ſtrata* run by the compaſs north and ſouth, and are intermixed with others of *horne blende-ſlate*, interſperſed with ſmall grains of white *quartz*, which thus compoſe a *granitall*. Theſe ſtrata, as are alſo thoſe of the grey granite throughout the country, are interſected nearly at right angles

angles by veins of *quartz*, often a foot and a half wide. These veins croſs the various *ſtrata* of granite, *gneiſs*, and *horne blende*, to great lengths without altering their direction: they frequently alſo contain *felſpar*, or *felſpar* and *quartz* intermixed, as is the caſe at *Catcolli*, where the veins are filled with a mixture of reddiſh *felſpar* and *quartz*; which, if not venigenous, would form a *granitall*. It has commonly been alleged, that large veins of theſe materials denote a country to be productive of gems; but the contrary is the caſe here, no precious ſtones having ever been found in Myſore. It muſt be obſerved, that among the natives the *gneiſs* and grey granite are called white-ſtone; and the *horne blende-ſlate* with *quartz*, and the *quartz* impregnated with iron, which I have before mentioned, are called the black ſtone. In fact theſe are found to approach to each other by ſuch gradual ſhades, that it ſeems difficult to diſtinguiſh them, at leaſt as *genera*; yet in many caſes the two extremes of each kind are ſo different, that they have very little reſemblance to each other. In the ſoil of this country are found two varieties of *congear* or calcarious nodules; the nodules are often as large as a man's head," &c.—"There can be little doubt that theſe nodules have been formed by a depoſition from water, and are therefore a *tophus* or calcarious *tuffa*. I have already ſtated that they appear to be the *calcareus æquabilis incarnatus* of Wallerius, or *Marmor margaceum* of Linnæus. Mr. Kirwan would probably call them *ſilicious marlites*. The ſmall pieces of quartz have evidently been involved by the calcarious matter, while that was in the act of depoſition. The burning of theſe calcarious nodules into quick-lime, which they produce of a beautiful white colour, is at Catcolli the occupation of about ten families. The ſtones are brought from a diſtance of about five miles; ſome on oxen, but the greater part on men's heads. The lime is burned in kilns about ſix feet high; at the bottom about four feet, and at the top about two feet in diameter. The ſtructure is of mud wall, and in order to give admiſſion to the air, it is perforated in many places through its whole height. The fuel uſed is charcoal, the making of which is the duty of the men, and the bringing it home that of the women." Vol. 1. P. 42, 44.

Having given this general idea of the work before us, we ſhall attend its diligent author, as cloſely as the nature and limits of our Review will admit, through ſome parts of his journey, which commenced in April, 1800, when he left Madras and proceeded to Seringapatam; examining Arcot, Vellore, Bangalore, and other intermediate places; and noticing particularly the ſoil and modes of cultivation, the buildings and tanks, the roads and markets, the different tribes of people, the foreſts, hills, and aſpect of the country.

In page 53 (vol. 1.) he deſcribes a fort called *capala durga*, ſituated on a high and ſteep rock, within ſight of *Chinapatam*, although at a conſiderable diſtance from it. This was one of thoſe dreadful priſons in which Tippoo immured the unfortunate wretches who had incurred his diſpleaſure, and whom he conſigned to miſery and death. Here they inhaled a moſt unwholeſome air, and the water which they drank was rendered putrid, by dead ſnakes and other reptiles purpoſely thrown into the wells; ſo that no native priſoner, it has been affirmed, ever returned to unfold the tale of horrors which this dungeon muſt have furniſhed. Treating of Tippoo's government and character, Dr. Buchanan informs us (p. 70, vol. i.) that the Sultan was conſtantly employed in forming new ſyſtems for the management of his dominions, but that he wanted perſeverance in the execution of his projects; that he conceived the welfare of his people to be promoted by his plans and actions, this author is willing to believe; but he was inattentive to the religious prejudices of thoſe who conſtituted the greater portion of his ſubjects. He was a tyrannical bigot, demoliſhed their temples, and gloried in having compelled many thouſand Hindoos to adopt the muſſulman faith. Indeed ſo deſirous was he of effacing every veſtige of the *Raja's* government, that he frequently deſtroyed canals, reſervoirs, and other works of public utility. He choſe for his confidential miniſter the cruel and avaricious *Moor Saduc*, to whoſe influence the inhabitants of Myſore attribute much of the affliction which they endured. It cannot be denied that the Sultan poſſeſſed conſiderable talents for war; but during his early conteſts with the *Marattah* plunderers, he had acquired ſuch ferocious and barbarous habits, that he fell unpitied by all, except thoſe of his zealous Mahometans, who conſider him as a martyr in the cauſe of their religion. From the inſpection of his apartments in the palace at Seringapatam, it is evident that the mind of this deſpot was filled with apprehenſions for his perſonal ſafety: in a narrow paſſage leading into the private ſquare were kept four tigers, which although tamed to a certain degree, would become violent on occaſion of any diſturbance; within was the hall, in which Tippoo wrote, acceſſible to few; behind this was his bed-chamber, communicating with the hall by a door and two windows, and ſhut up on every other ſide; thoſe windows were guarded by a cloſe iron grating, and the door was ſtrongly ſecured on the inſide: he ſlept in a hammock, ſuſpended from the roof by chains in ſuch a ſituation, that a perſon deſirous of ſhooting at him while aſleep, could not contrive to ſee him through

through the grated windows. A ſword and loaded piſtols were found in his hammock.

It appears from Dr. Buchanan's account of Seringapatam, that firewood is there an expenſive article, and that the fuel commonly uſed is cow-dung made up into cakes. Their veneration of the cow induces men of high rank to conſider this as the pureſt ſubſtance they can employ. The town is ſupplied with thoſe cakes by women from all parts of the neighbourhood.

"Many females (ſays this author) who carry large baſkets of cow-dung on their heads, are well dreſſed and elegantly formed girls. The dreſs of the *Karnataca* women is indeed very becoming; and I have never ſeen finer forms than even the labouring women of that country poſſeſs. Their necks and arms are, in particular, remarkably well ſhaped. Their naſtineſs, however, is diſguſting; very few of the inhabitants above the *Ghats* being free from the itch, and their linen being almoſt always dyed, is ſeldom waſhed." Vol. i. p. 135.

We have alluded above to the veneration paid to cows; but the divinities worſhipped by ſeveral tribes are, in ſome inſtances, rude, unfaſhioned ſtones, as the God *Bhuma Devaru* (page 338, vol. i.); another entitled *Trimula Devaru*, (ib. 359); *Ginjuppa* and *Ramuppa* (vol. ii. p. 7); and many other deities of this claſs. The Goddeſs of a tribe called *Mucua*, is repreſented by a log of wood (vol. ii. p. 528). In ſhort, the names and forms of Indian idols are as various as the religious opinions and the ceremonies of their votaries are diſcordant. Thus ſome learned men of the *Smartal* Brahmans informed Dr. B. that the ſacred claſs was divided into (at leaſt) *two thouſand* tribes, which, from hatred one to another, never intermarry (i. p. 354). A perſon of this ſect (mentioned in vol. i. 304) believed in a Supreme God called *Narayana* or *Para Brahma*, from whom proceeded *Siva*, *Viſhnu*, and *Brahma*; which, however, are all the ſame God. *Siva* and *Viſhnu* are invoked with prayers; as are likewiſe many of their wives, children, and attendants, ſuch as the *Saktis*, or deſtructive powers. This Brahman abhorred the bloody ſacrifices of the *Sudra* caſt; but conſidered as unworthy of notice and perfectly inconſequential, both the doctrines and practices of ſuch low people, and affected to hold in contempt the worſhippers of *Jain*, *Buddhu*, and the *Linga*. Thoſe who belong to a tribe called *Woddas*, or *Woddaru*,

"Are allowed (ſays Dr. Buchanan) to attend at the feſtivals of the great Gods, although their claim to be of a *Sùdra* or pure

deſcent is rather doubtful. Many of them can read and write accompts, but they attempt no higher kind of learning. Although the *Woddaru* pray to *Viſhnu*, and offer ſacrifices to *Marima*, *Gunyoma*, *Virapaeſhima*, *Durgama*, *Putalima*, and *Mutialima*, yet the proper object of worſhip belonging to the caſt, is a goddeſs called *Yellama*, one of the deſtroying ſpirits. The image is carried conſtantly with their baggage, and in her honour there is an annual feaſt, which laſts three days. On this occaſion they build a ſhed, under which they place the image, and one of the tribe officiates as prieſt or *Pujari*. For theſe three days' offerings of brandy, *palm wine*, rice, and flowers, are made to the idol, and bloody ſacrifices are performed before the ſhed. The *Woddas* abſtain from eating the bodies of the animals ſacrificed to their own deity; but eat thoſe which they ſacrifice to the other *Saktis* (or deſtructive ſpirits). This caſt frequently vow *Daſeri*, or dedicate themſelves to the ſervice of God, which does not prevent them from trading with thoſe who are rich or induſtrious; thoſe who are idle, live entirely by begging. The duty of a *Daſeri* requires that he ſhould daily waſh his head, and take care when he eats in company with the profane, that their victuals do not intermix with his. On Saturday night, after having waſhed his head, he muſt cook his victuals in a clean pot; he learns by rote a ſet form of prayer in the poetical language, or *Andray*; and while he repeats it, he rings a bell, and at intervals blows on a conch. The hereditary chiefs of this caſt poſſeſs the uſual juriſdiction. The fines impoſed by them never exceed three *fanams* (two ſhillings) and three coco-nuts; and are always expended on drink." (Vol. i. 313.)

The next tribe noticed by the author, is that called the *Whallias* or *Whalliarus*. Theſe are divided into ſeveral ranks, which muſt not intermarry, although it appears that they are allowed to eat together, and join in public ceremonies. Being of a very low caſt, they are not permitted to dwell in towns or villages; their huts are generally placed between a hedge and ditch; near theſe habitations a Brahman does not condeſcend to paſs; nor would a *Sudra* (one of pure deſcent) erect his houſe in their vicinity: the very touch of a *Whallia* contaminates. A Brahman, after ſuch pollution, muſt waſh his head, and get a new thread; and if the *Whallia* wiſh to deliver any thing to one of this ſuperior order, he muſt lay it on the ground, and retire to a reſpectful diſtance, before the Brahman will deign to approach. The natives of *Calura* conſider Europeans as a kind of *Whalliaru*, on account of their eating beef, and would treat them with equal inſolence, were they not afraid of due correction. The deities of this deſpiſed race are *Dharma Raja*, *Marima*, *Caragadumma*, and *Gungoma*. This laſt

laſt is a deſtructive ſpirit, and into her temple alone is a Whallia ever admitted. (vol. i. 315.)

Among thoſe of the *Moraſu* caſt, a principal object of worſhip is the image called *Kala-Bhairava*, a name ſignifying "the black dog;" yet the form of this idol is ſaid to repreſent a man on horſeback: but the temple (which is ſituated at *Sitibutta* near *Calanore*) being very dark, and the votaries never admitted beyond the door, the actual figure of this god cannot be preciſely aſcertained; that he is one of the deſtroying powers is generally ſuppoſed. He ſeems to delight in bloody ſacrifices; goats and ſheep are killed before his temple, and the fleſh being boiled, affords a repaſt to his worſhippers. Here when a woman who has borne ſome children, fears leſt the angry *Kala Bhairava* ſhould deprive her of them, ſhe deprecates his wrath by an offering at his temple of one finger, or perhaps two fingers, which ſhe cuts off from her right hand. (Vol. i. 319.)

At *Gaukarnu* the author met with

"An itinerant image of *Hanumauta;* he was in a palanquin, attended by a *Pujari,* and many Vairagis, and had tents, flags, *Thibettails,* and all other inſignia of honour. He was on an expedition to collect the money that individuals in diſtreſs had vowed to his maſter *Vencata Ramanya,* the idol at *Tripathi*; and from his ſtyle of travelling, ſeemed to have been ſucceſsful. Many ſuch collectors are conſtantly travelling about the peninſula. Out of the contributions, the *Pujari* (prieſt) defrays all the expenſes of the party, and pays the balance into the treaſury at *Tripathi,* which is one of the richeſt that the Hindus now poſſeſs. At the temples here, dancing girls are kept, which is not done any where on the coaſt towards the ſouth; for in *Tulava* and *Malayala* many of the fineſt women are at all times devoted to the ſervice of the Brahmans." (Vol. iii. p. 174.)

By the ſubject of this laſt quotation, we are induced to mention a very extraordinary cuſtom at *Tulava,* which has given origin to a caſt named *Moylar.* Any woman of pure deſcent, who is tired of her huſband, or who (being a widow and conſequently forbidden to marry) is weary of celibacy, goes to the temple, and having eaten ſome of the rice offered to the idol, ſhe is taken before the officers of government, who inquire into the cauſe of her reſolution, and ſhe is permitted (if of the *Brahman* caſt) to live either in the temple or without its precincts. She receives a daily allowance of rice, and every year a piece of cloth; but ſhe muſt (ſays Dr. Buchanan)

"Sweep the temple, fan the idol with a *Tibet* cow's tail (*Bos gruiens*), and confine her amours to the Brahmans. In fact, ſhe generally

generally becomes a concubine to ſome officer of revenue, who gives her a trifle in addition to her public allowance, and who will flog her ſeverely if ſhe grants favours to any other perſon. The male children of theſe women are called *Moylar.*"

Theſe, according to this author (vol. iii. 65), are chiefly employed in mean offices; and the daughters are generally ſo educated, that they follow the example of their mothers.

But theſe are not the only females attached to Indian temples; at many of theſe edifices, the *Cencheny*, or dancing women, are obliged to attend, with their muſicians, who perform every morning and evening before the idol. They muſt receive perſons travelling on account of government, and conduct them into the town with muſic and dancing. The handſome girls are reſerved in temples of extraordinary ſanctity, for the native officers, who are all Brahmans; and who would diſmiſs from the eſtabliſhment any female contaminated by an intercourſe with perſons of inferior caſt, or of no caſt, ſuch as Chriſtians and Muſſulmans. Moſt of the officers are married men; yet they delight in the company of theſe dancing women, whoſe education and accompliſhments give them great advantages over their inſipid, although beautiful wives. We ſhall conclude our extract relative to thoſe faſcinating performers, in Dr. Buchanan's words:

"When a dancing girl becomes old, ſhe is turned out from the temple without any proviſion, and is very deſtitute unleſs ſhe has a handſome daughter to ſucceed her; but if ſhe has, the daughters are in general extremely attentive and kind to their aged parents. To my taſte, nothing can be more ſilly and unanimated than the dancing of the women, nor more harſh and barbarous than their muſic. Some Europeans, however, from long habit, I ſuppoſe, have taken a liking to it, and have even been captivated by the women. Moſt of them that I have had an opportunity of ſeeing, have been very ordinary in their looks, very inelegant in their dreſs, and very dirty in their perſons. A large proportion of them have the itch, and a ſtill larger proportion are more ſeverely diſeaſed." (Vol. ii. 268.)

We here take leave of Indian gods and goddeſſes, temples and dancing women; and ſhall proceed to notice, in a deſultory manner, ſome miſcellaneous paſſages which particularly ſtruck us during our peruſal of Dr. Buchanan's Journal. And firſt we ſhall remark that extraordinary tribe called *Chenſu Carir*, who, in many reſpects, ſeem like the gipſey race, although this reſemblance has not been obſerved by the preſent author. They neither dwell regularly in houſes, nor practiſe agriculture; they wander about from place to place,

convey

conveying their baggage and their children on aſſes; they avoid in general all intercourſe with the villages; ſpeak a jargon intelligible only to themſelves; and preſerve their native manners. (Vol. i. p. 7.)

In the neighbourhood of *Palachy*, many ſilver coins were found, exhibiting the image and ſuperſcription of Auguſtus and of Tiberius (vol. ii. 318). But in pretenſions to numiſmatical antiquity, thoſe Roman medals will appear as things of yeſterday, when we read of the *gold Fanam*, which, according to the Brahmans, was coined by *Paraſu Rama*, above *eight hundred thouſand* years ago! (vol. ii. 500). This age, although it may be thought a ſufficient allowance for a gold *fanam*, is mere infancy, in compariſon with the time which every animal, even the meaneſt inſect, has exiſted, if we may believe the *Jain* Brahmans. Theſe philoſophers are of opinion, that the earth in general has never been created, and is eternal, but that the portion of it which we occupy is liable to deſtruction and reproduction. This deſtruction is performed by a poiſonous wind, attended by a ſhower of fire. The reproduction takes place in conſequence of a ſhower of butter (*ghee*), followed by ſhowers of milk, and of the juice of ſugar-cane! Thoſe who wiſh for a more perfect knowledge of this admirable theory, we refer to vol. iii. 78. After this retroſpective view of ancient times, let us for a moment direct our inquiries to futurity. A celebrated Hindu antiquary, named *Madu Linga*, procured copies of ſome prophetical inſcriptions for Dr. B., which this gentleman communicated to the Bengal government. One of theſe is mentioned in the following extract from p. 232, vol. iii.

"*Madu Linga* was, however, ſo far from looking upon the power of foretelling future events as a proof of ſupernatural authority derived from divine favour, that he gave me a copy of an inſcription on ſtone, which alſo came from *Balagami*, and which he ſays is prophetical; and yet acknowledges that it was compoſed by a *Jain Guree*, who, by intenſe ſtudy, had acquired the art of prophecy. A copy of what is ſaid to be the prophetical part of this inſcription, I delivered with the others; the remainder *Madu* Linga did not think worth copying. The prophecy he applies to the ſucceſs of the Britiſh arms in India; and ſays, that before the year of *Salivahanam*, 1900 (of the Chriſtian æra 1978), the Engliſh are to poſſeſs the whole country, from the ſnowy mountains to *Remeſwaram*."

That due reſpect may be paid to this prophetical inſcription, we think it neceſſary to inform our readers of its author's extraordinary powers, which the following ſhort and

and ſimple fact will ſufficiently evince. About three o'clock in the afternoon he, one day, commanded the ſun to ſtop; and the luminary obeyed: after three hours he permitted it to ſet, which was accompliſhed at the uſual time by a ſudden movement to the weſt! (Vol. iii. 223.)

That *Hindus* are not exempt from the ſuperſtitious dread of ghoſts, we learn from an anecdote relative to the death of this author's cook. When this man

"Was taken ill, I had given orders," ſays Dr. B., "to ſecure his effects for the benefit of his wife and children; but on inſpection after his death, no money could be found. Whether he had been plundered as ſoon as he became inſenſible, and that a guilty conſcience occaſioned fears among his companions, or whether the ſudden manner of his death occaſioned ſuſpicions, I cannot ſay; but it was immediately believed that he would become a *Pyſachi* (or evil ſpirit), and all my people were filled with terror. The butler imagined that the *Pyſachi* appeared to him at night, with a black ſilk handkerchief tied round its head, and gave him inſtructions to take all the effects of the deceaſed to his family. Upon this the butler being a man of courage, put his ſhoes at the right ſide of the door, which he conſidered to be a ſure preventive againſt ſuch intruders. Next night a cattle driver, lying in all the agonies of nocturnal terror, ſaw the appearance of a dog enter and ſmell round the place where the man had died; when, to his utter diſmay, the ſpectre gradually grew larger and larger, and at length having aſſumed the form of the cook, vaniſhed with a ſhriek. The poor man had not the courage to uſe the ſlippers, but lay till morning in a kind of ſtupor. After this even the minds of the Sepoys were appalled; and when I happened to be awake, I heard the ſentries by way of keeping up their courage, ſinging with a tremulous voice." (Vol. iii. 358.)

Here we muſt cloſe this work, every page of which bears honourable teſtimony to the abilities, the perſeverance, and the accuracy of its author, in the performance of his laborious taſk. It cannot be denied that the volumes might have been rendered more generally intereſting, by views of uncommon or of beautiful ſcenery, ancient temples, or other remarkable objects; and by the muſical notations of Hindù airs, and the tranſlation of ſongs and poems. But we muſt conſider that the path in which Dr. Buchanan was to tread, had been preſcribed, and that it was not one which yielded many flowers. Where ſo much has been ſo well done, it is neither our duty nor our inclination to withhold due praiſe, nor to detract from poſitive merit by ſuggeſting probable improvement. This Journal affords ſomething to

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inſtruct or to entertain the moſt faſtidious readers of every deſcription; and when we conſider its magnitude, the diverſity of its ſubject, and the ſhort ſpace of time in which it was compoſed, we do not heſitate to pronounce it ſuch a monument of diligence and ingenuity, as few individuals have erected to their fame.

ART. II. *Memoirs of John Lord De Joinville, Grand Seneſchal of Champagne, written by himſelf; containing a Hiſtory of Part of the Life of Louis IX. King of France, ſurnamed Saint Louis, including an Account of that King's Expedition to Egypt in the Year* MCCXLVIII. *To which are added, the Notes and Diſſertations of M. Du Cange on the above; together with the Diſſertation of M. Le Baron De La Baſtie on the Life of St. Louis, M. L'Eveſque De La Ravaliere, and M. Falconet, on the Aſſaſſins of Syria; from the 'Memoires de l'Académie de Belles Lettres et Inſcriptions de France.' The whole tranſlated by Thomas Johnes, Eſq.* In Two Volumes, 4to. 4l. 4s. Longman and Co. 1807.

WE willingly avail ourſelves of the firſt opportunity to notice the next in order of Mr. Johnes's elegant verſions of the old French Chronicles. Froiſſart muſt ever excite univerſal intereſt, his ſubject is ſo multifarious as to comprehend the intereſts, the manners, and the hiſtory of various European nations. This of the Grand Seneſchal of Champagne or Lord de Joinville is more limited. It is indeed principally confined to the narrative of the raſh, fooliſh, and diſgraceful expedition to Egypt of Louis the IXth, ſurnamed Saint Louis. But the unqueſtionable fidelity of the writer, his ſituation near the preſence of the King, the ſimplicity with which he relates all that he beheld *quorumque pars magna fuit*, and, above all, the perſpicuous and intereſting picture, which is exhibited of the manners of that period, render theſe Memoirs in an Engliſh dreſs peculiarly valuable.

The work is alſo of importance on other accounts. We have, in addition and as illuſtrative of the Memoirs, the notes and diſſertations of M. Du Cange, the diſſertations of M. Le Baron De La Baſtie, on the life of St. Louis, and, above all, thoſe of M. L'Eveſque de la Ravaliere, and of M. Falconet on the aſſaſſins of Syria.

In

In the firſt volume we have, 1. the genealogy of the Houſe of Joinville. 11. Diſſertation on the life of Louis, by Joinville, by the Baron de la Baſtie. 111. Additions to the preceding. 1v. The hiſtory of Saint Louis, by Joinville. v. Notes on the above hiſtory, by Du Cange.

The following extract we inſert for the amuſement of the reader.

" I will now break the courſe of my narration, and ſay in what manner the king was made priſoner, as he told me himſelf. I heard him ſay, that he had quitted his own battalion and men at arms, and, with Sir Geoffry de Sergines, had joined the battalion of Sir Gaultier de Chaſtillon, who commanded the rear diviſion. The king was mounted on a ſmall courſer, with only a houſing of ſilk; and of all his men at arms, there was only with him the good knight Sir Geoffry de Sergines, who attended him as far as the town of Caſel, where the king was made priſoner. But before the Turks could take him, I heard ſay, that Sir Geoffry de Sergines defended him in like manner as a faithful ſervant does the cup of his maſter from flies; for every time the Saracens approached him, Sir Geoffry guarded him with vigorous ſtrokes of the blade and point of his ſword, and it ſeemed as if his courage and ſtrength were doubled.

" By dint of gallantry, he drove them away from the king, and thus conducted him to Caſel, where, having diſmounted at a houſe, he laid the king in the lap of a woman who had come from Paris, thinking that every moment muſt be his laſt, for he had no hopes that he could ever paſs that day without dying.

" Shortly after arrived Sir Philip de Montford, who told the king that he had juſt ſeen the Admiral of the Sultan, with whom he had formerly treated for a truce, and that if it were his good pleaſure, he would return to him again, and renew it. The king entreated him ſo to do, and declared he would abide by whatever terms they ſhould agree on.

" Sir Philip de Montford returned to the Saracens, who had taken their turbans from their heads, and gave a ring, which he took off his finger, to the admiral, as a pledge of keeping the truce, and that they would accept the terms as offered, and of which I have ſpoken.

" Juſt at this moment, a villainous traitor of an apoſtate ſerjeant, named Marcel, ſet up a loud ſhout to our people, and ſaid, ' Sir knights, ſurrender yourſelves: the king orders you by me ſo to do, and not to cauſe yourſelves to be ſlain.' At theſe words, all were thunderſtruck; and, thinking the king had indeed ſent ſuch orders, they each gave up their arms and ſtaves to the Saracens.

" The admiral, ſeeing the Saracens leading the king's knights as their priſoners, ſaid to Sir Philip de Montfort, that he would not agree to any truce, for that the army had been made priſoners.

ſoners. Sir Philip was greatly aſtoniſhed at what he ſaw, for he was aware that, although he was ſent as ambaſſador to ſettle a truce, he ſhould likewiſe be made priſoner, and knew not to whom to have recourſe. In pagan countries, they have a very bad cuſtom, that when any ambaſſadors are diſpatched from one king or ſultan to another, to demand or conclude a peace, and one of theſe princes dies, and the treaty is not concluded before that event takes place, the ambaſſador is made priſoner, wherever he may be, and whether ſent by ſultan or king.

"You muſt know, that we who had embarked on board our veſſels, thinking to eſcape to Damietta, were not more fortunate than thoſe who had remained on land; for we were alſo taken, as you ſhall hear. It is true, that during the time we were on the river, a dreadful tempeſt of wind aroſe, blowing towards Damietta, and with ſuch force that, unable to aſcend the ſtream, we were driven towards the Saracens. The king, indeed, had left a body of knights, with orders to guard the invalids on the banks of the river; but it would not have been of any uſe to have made for that part, as they had all fled. Towards the break of day, we arrived at the paſs where the ſultan's gallies lay, to prevent any proviſions being ſent from Damietta to the army, who, when they perceived us, ſet up a great noiſe, and ſhot at us, and ſuch of our horſemen as were on the banks, with large bolts armed with Greek fire, ſo that it ſeemed as if the ſtars were falling from the heavens.

"When our mariners had gained the current, and we attempted to puſh forward, we ſaw the horſemen whom the king had left to guard the ſick flying towards Damietta. The wind became more violent than ever, and drove us againſt the bank of the river. On the oppoſite ſhore were immenſe numbers of our veſſels that the Saracens had taken, which we feared to approach; for we plainly ſaw them murdering their crews, and throwing the dead bodies into the water, and carrying away the trunks and arms they had thus gained.

"Becauſe we would not go near the Saracens, who menaced us, they ſhot plenty of bolts; upon which, I put on my armour, to prevent ſuch as were well aimed from hurting me. At the ſtern of my veſſel were ſome of my people, who cried out to me, 'My lord, my lord! our ſteerſman, becauſe the Saracens threaten us, is determined to run us on ſhore, where we ſhall be all murdered.' I inſtantly roſe up, for I was then very ill, and, advancing with my drawn ſword, declared I would kill the firſt perſon who ſhould attempt to run us on the Saracen ſhore. The ſailors replied, that it was impoſſible to proceed, and that I muſt determine which I would prefer, to be landed on the ſhore, or to be ſtranded on the mud of the banks in the river. I preferred, very fortunately, as you ſhall hear, being run on a mud bank in the river

river to being carried on ſhore, where I ſaw our men murdered, and they followed my orders.

" It was not long ere we ſaw four of the ſultan's large gallies making toward us, having full a thouſand men on board. I called upon my knights to adviſe me how to act, whether to ſurrender to the gallies of the ſultan, or to thoſe who were on the ſhore. We were unanimous, that it would be more adviſable to ſurrender to the gallies that were coming, for then we might have a chance of being kept together; whereas, if we gave ourſelves up to thoſe on the ſhore, we ſhould certainly be ſeparated, and perhaps ſold to the Bedouins, of whom I have before ſpoken. To this opinion, however, one of my clerks would not agree, but ſaid it would be much better for us to be ſlain, as then we ſhould go to paradiſe; but we would not liſten to him, for the fear of death had greater influence over us.

" Seeing that we muſt ſurrender, I took a ſmall caſe that contained my jewels and relics, and caſt it into the river. One of my ſailors told me, that if I would not let him tell the Saracens I was couſin to the king, we ſhould be all put to death. In reply, I bade him ſay what he pleaſed. The firſt of theſe gallies now came athwart us, and eaſt anchor cloſe to our bow. Then, as I firmly believe, God ſent to my aid a Saracen, who was a ſubject of the emperor. Having on a pair of trowſers of coarſe cloth, and ſwimming ſtraight to my veſſel, he embraced my knees, and ſaid, 'My lord, if you do not believe what I ſhall ſay, you are a loſt man. To ſave yourſelf, you muſt leap into the river, which will be unobſerved by the crew, who are ſolely occupied with the capture of your bark.' He had a cord thrown to me from their galley on the eſcot of my veſſel, and I leaped into the water followed by the Saracen, who indeed ſaved me, and conducted me to the galley; for I was ſo weak I ſtaggered, and ſhould have otherwiſe ſunk to the bottom of the river.

" I was drawn into the galley, wherein were fourteen ſcore men, beſides thoſe who had boarded my veſſel, and this poor Saracen held me faſt in his arms. Shortly after, I was landed, and they ruſhed upon me to cut my throat: indeed, I expected nothing elſe, for he that ſhould do it would imagine he had acquired honour.

" This Saracen who had ſaved me from drowning would not quit hold of me, but cried out to them, 'The king's couſin! the king's couſin!'

" I felt the knife at my throat, and had already caſt myſelf on my knees on the ground; but God delivered me from this peril by the aid of the poor Saracen, who led me to the caſtle where the Saracen chiefs were aſſembled.

" When I was in their preſence, they took off my coat of mail; and from pity, ſeeing me ſo very ill, they flung over me

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one of my own ſcarlet coverlids, lined with minever, which my lady-mother had given me. Another brought me a white leathern girdle, with which I girthed my coverlid round me. One of the Saracen knights gave me a ſmall cap, which I put on my head; but I ſoon began to tremble, ſo that my teeth chattered, as well from the fright I had had as from my diſorder.

"On my complaining of thirſt, they brought me ſome water in a pot; but I had no ſooner put it to my mouth, and began drinking, than it ran back through my noſtrils. God knows what a pitiful ſtate I was in; for I looked for death rather than life, having an impoſthume in my throat. When my attendants ſaw the water run thus through my noſtrils, they began to weep and to be very ſorrowful.

"The Saracen who had ſaved me aſked my people why they wept: they gave him to underſtand, that I was nearly dead, from an impoſthume in the throat which was choaking me. The good Saracen, having always great compaſſion for me, went to tell this to one of the Saracen knights, who bade him be comforted, for that he would give me ſomething to drink that ſhould cure me in two days. This he did; and I was ſoon well through God's grace, and the beverage which the Saracen knight gave me.

"Soon after my recovery, the admiral of the ſultan's gallies ſent for me, and demanded if I were couſin to the king, as it was ſaid. I told him, I was not, and related why it had been reported, and that one of my mariners had adviſed it through fear of the Saracens in the gallies, for that otherwiſe they would put us to death. The admiral replied, that I had been very well adviſed, or we ſhould have been all murdered without fail, and thrown into the river. The admiral again aſked me, if I had any acquaintance with the emperor Ferry * of Germany, then living, and if I were of his lineage: I anſwered truly, that I had heard my mother ſay I was his ſecond couſin. The admiral replied, that he would love me the better for it.

"Thus, as we were eating and drinking, he ſent for an inhabitant of Paris to come to me, who on his entrance, ſeeing what we were doing, exclaimed, 'Ah, ſir, what are you about!' 'What am I about?' replied I. When he informed me, on the part of God, that I was eating meat on a Friday. On which, I ſuddenly threw my trencher behind me; and the admiral, noticing it, aſked of my friendly Saracen, who was always with me, why I had left off eating. He told him, becauſe it was a Friday, which I had forgotten. The admiral ſaid, that God could never be diſpleaſed becauſe I had done it unknowingly.

* The emperor Frederick II.

You muſt know, that the legate who had accompanied the king frequently reproached me for faſting when thus ill, and when there was not any ſtateſman but myſelf left with the king, and that I ſhould hurt myſelf by faſting. But notwithſtanding this, and that I was a priſoner, I never failed to faſt every Friday on bread and water." P. 163.

The ſecond volume contains twenty-ſeven Diſſertations by Du Cange, on Joinville's Hiſtory of St. Louis, for example, on Coats of Arms, on the Origin and Uſe of Tournaments, on Gentlemen of name and bearing Arms, on the War Cry, on the Banner of St. Denis, on private Wars, and the like. Theſe Diſſertations are followed by a liſt of the knights who accompanied St. Louis on his expedition to Paleſtine; extracts from Arabian manuſcripts, which make mention of hiſtorical events relating to the reign of St. Louis; an extract from a Turkiſh manuſcript on the ſame ſubject; explanation relating to the Old Man of the Mountain, the Prince of the Aſſaſſins, by M. l'Eveſque de la Ravaliere. The volume concludes with two Diſſertations on the Aſſaſſins, by M. Falconet.

The work is embelliſhed with two maps, illuſtrative of the Croiſade of St. Louis in Egypt and in Paleſtine; by a view of the town and caſtle of Joinville, with the portrait of Joinville himſelf. It is very handſomely printed at Mr. Johnes's private preſs at Haſod, of which place in its former ſtate, before the late terrible conflagration which conſumed it, a neat engraving in wood is exhibited in the title page. We are rejoiced to hear, that Mr. Johnes has nearly completed his promiſed verſion of Monſtrelet.

ART. III. *Poems by the Rev. George Crabbe, LL.B.* 8vo, 256 pp. 8s. 6d. Hatchard. 1807.

IN Mr. Crabbe we gratefully recognize one of the earlier friends of our youth, and whenever the recollection of his Village, and other poems, has glanced before us, the wonder has been excited, why the muſe which was cheered by Burke, encouraged by Johnſon, and in ſome degree diſciplined by Fox, ſhould ſo long repoſe and conceal itſelf in inglorious ſolitude and ſilence. It does not appear that her ſlumbers, however profound, or however long, have contracted her powers or debilitated her energies. We diſcern

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and acknowledge the ſame excurſive fancy, the ſame judicious ſelection, the ſame harmonious ſtructure. But the reader, we apprehend, will be better ſatisfied with our exhibiting evidence of this fact, than with our protracted narration of its exiſtence. We haſten therefore to inform him, that in addition to the three excellent and popular poems before publiſhed by Mr. Crabbe, viz. the Library, the Village, and the Newſpaper, we have in this volume the Pariſh Regiſter, the Birth of Flattery, Sir Euſtace Grey, the Hall of Juſtice, and a poem called Woman, ſuggeſted by the juſt compliment paid to the characteriſtic benevolence of the fair ſex, by the unfortunate Mr. Ledyard, who died in his attempt to penetrate into the interior of Africa.

The Pariſh Regiſter is another ſucceſsful effort to repreſent village manners, not with the chimerical over refined ideas of Arcadian ſimplicity, but as they actually exiſt among our peaſantry; a mixture of good and evil propenſities and habits, and their conſequent effects, contentedneſs or wretchedneſs. The Pariſh Regiſter comprehends three parts, baptiſms, marriages, and burials; we take as a ſpecimen the firſt part of the marriages, which commences with the ſpirit of genuine humour.

" Diſpos'd to wed, ev'n while you haſten, ſtay;
There's great advantage in a ſmall delay:—
Thus OVID ſang, and much the wiſe approve
This prudent maxim of the prieſt of love:
If poor, delay ſhall for that want prepare,
That, on the haſty, brings a world of care;—
If rich, delay ſhall brace the thoughtful mind,
T' endure the ills, that ev'n the happieſt find:
Delay ſhall knowledge yield, on either part,
And ſhew the value of the vanquiſh'd heart:
The humours, paſſions, merits, failings prove,
And gently raiſe the veil that's worn by love;
Love, that impatient guide!—too proud to think
Of vulgar wants, of clothing, meat and drink,
Urges our amorous ſwains their joys to ſeize,
And then at rags and hunger, frighten'd flees:—
Yet thee too long, let not thy fears detain;
Till age, refrain not—but if old, reſtrain.

" By no ſuch rule, would Gaffer KIRK be tied;
Firſt in the year he led a blooming bride,
And ſtood a wither'd elder at her ſide.
Oh! NATHAN! NATHAN! at thy years, trepann'd,
To take a wanton harlot by the hand!
Thou, who wert us'd ſo tartly to expreſs
Thy ſenſe of matrimonial happineſs,

Till every youth, whoſe banns at church were read,
Strove not to meet, or meeting, hung his head;
And every laſs forbore at thee to look,
A ſly old fiſh, too cunning for the hook;—
And now at ſixty, that pert dame to ſee,
Of all thy ſavings miſtreſs, and of thee;—
Now will the lads, rememb'ring inſults paſt,
Cry, "What, the wiſe-one in the trap at laſt!"
Fie, NATHAN! fie! to let a ſprightly jade
Leer on thy bed, then aſk thee how 'twas made,
And lingering walk around at head and feet,
To ſee thy nightly comforts all complete;
Then waiting ſeek—not what ſhe ſaid ſhe ſought,
And bid a penny for her maſter's thought:—
(A thought ſhe knew, and thou could'ſt not ſend hence,
Well as thou lov'ſt them, for ten thouſand pence;)
And thus with ſome bold hint ſhe would retire,
That wak'd the idle wiſh and ſtirr'd the ſlumbering fire;
Didſt thou believe thy paſſion all ſo laid,
That thou might'ſt trifle with thy wanton maid,
And feel amuſ'd and yet not feel afraid?
The dryeſt faggot, NATHAN, once was green,
And laid on embers, ſtill ſome ſap is ſeen;
Oaks, bald like thee above, that ceaſe to grow,
Feel yet the warmth of ſpring and bud below;
More ſenſeleſs thou than faggot on the fire,
For thou could'ſt feel and yet would'ſt not retire;
Leſs provident than dying trees,—for they
Some vital ſtrength, ſome living fire diſplay,
But none that tend to wear the life itſelf away.
Ev'n now I ſee thee to the altar come;
Downcaſt thou wert, and conſcious of thy doom:
I ſee thee glancing on that ſhape aſide,
With blended looks of jealouſy and pride;
But growing fear has long the pride ſuppreſt,
And but one tyrant rankles in thy breaſt;
Now of her love, a ſecond pledge appears,
And doubts on doubts ariſe, and fears on fears;
Yet fear defy, and be of courage ſtout,
Another pledge will baniſh every doubt;
Thine age advancing, as thy powers retire,
Will make thee ſure—What more would'ſt thou require?

"Thus with example ſad, our year began,
A wanton vixen and a weary man;
"But had this tale in other guiſe been told,"
Young let the lover be, the lady old,
And that diſparity of years ſhall prove
No bane of peace, although ſome bar to love:

'Tis

'Tis not the worſt, our nuptial ties among,
That joins the ancient bride and bridegroom young;—
Young wives, like changing winds, their power diſplay,
By ſhifting points and varying day by day:
Now zephyrs mild, now whirlwinds in their force,
They ſometimes ſpeed, but often thwart our courſe:
And much experienc'd ſhould that pilot be,
Who ſails with them on life's tempeſtuous ſea.
But like a trade-wind, is the ancient dame,
Mild to your wiſh, and every day the ſame;
Steady as time, no ſudden ſqualls you fear,
But ſet full-ſail and with aſſurance ſteer;
Till every danger in your way be paſt,
And then ſhe gently, mildly breathes her laſt;
Rich you arrive, in port awhile remain,
And for a ſecond venture ſail again." P. 68.

Each of the three departments of the Pariſh Regiſter will be found to contain ſome very pathetic paſſages, and highly wrought deſcriptions. The epiſode of Phœbe Dawſon is exquiſite, and ſo are many others.

The Birth of Flattery is a beautiful effort of a ſportive imagination, nevertheleſs this poem will perhaps be generally peruſed with leſs impreſſion than any of the others. Allegory is out of faſhion, and after having had ſome noble pictures before us to contemplate, the ſtriking feature of which is truth, acknowledged and recognized by us all in the daily intercourſe of life, we turn with languor to an ideal repreſentation, to a fable, the moral of which, if any is intended, is not immediately obvious.

Sir Euſtace Grey and the gypſey are of a very melancholy caſt, and demonſtrate uncommon powers of mind. We are happy to inſert the concluding poem on Woman, more to prove that the ſpirit of gallantry is not yet quite exhauſted within us, than becauſe we think it equally ſtamped with the character of poetical genius, with thoſe which we have before introduced.

"WOMAN!

"MR. LEDYARD, as quoted by M. PARKE, in his *Travels into Africk.*

"To a woman I never addreſſed myſelf in the language of de-
"cency and friendſhip, without receiving a decent and friendly
"anſwer. If I was hungry or thirſty, wet or ſick, they did
"not heſitate, like men, to perform a generous action: in
"ſo free and kind a manner did they contribute to my relief,
"that if I was dry, I drank the ſweeteſt draught; and if
"hungry, I ate the coarſeſt morſel with a double reliſh."

" Place the white-man on Afric's coaſt,
Whoſe ſwarthy ſons in blood delight,
Who of their ſcorn to Europe boaſt,
And paint their very dæmons white.
There while the ſterner ſex diſdains
To ſoothe the woes, they cannot feel,
Woman will ſtrive to heal his pains,
And weep for thoſe, ſhe cannot heal:
Her's is warm Pity's ſacred glow:
From all her ſtores, ſhe bears a part,
And bids the ſpring of hope reflow,
That languiſh'd in the fainting heart.
" What though ſo pale his haggard face,
So ſunk and ſad his locks,"—ſhe cries;
" And far unlike our nobler race,
" With criſped locks and rolling eyes;
" Yet Miſery marks him of our kind,
" We ſee him loſt, alone, afraid;
" And pangs of body, griefs in mind,
" Pronounce him man, and aſk our aid."

" Perhaps in ſome far diſtant ſhore,
" There are who in theſe forms delight;
" Whoſe milky features pleaſe them more,
" Than ours of jet thus burniſh'd bright;
" Of ſuch may be his weeping wife,
" Such children for their ſire may call,
" And if we ſpare his ebbing life,
" Our kindneſs may preſerve them all."

Thus her compaſſion woman ſhows,
Beneath the line, her acts are theſe;
Nor the wide waſte of Lapland ſnows,
Can her warm flow of pity freeze:
" From ſome ſad land the ſtranger comes,
" Where joys like ours are never found:
" Let's ſoothe him in our happy homes,
" Where Freedom ſits, with Plenty crown'd.

" Tis good the fainting ſoul to cheer,
" To ſee the famiſh'd ſtranger fed;
" To milk for him the mother-deer,
" To ſmooth for him the furry-bed.
" The powers above, our Lapland bleſs,
" With good no other people know;
" T' enlarge the joys that we poſſeſs,
" By feeling thoſe that we beſtow!"

" Thus in extremes of cold and heat,
Where wandering man may trace his kind;
Where-ever Grief and Want retreat,

In

In woman they compaſſion find;
She makes the female breaſt her ſeat,
And dictates mercy to the mind.

"Man may the ſterner virtues know,
Determin'd juſtice, truth ſevere;
But female hearts with pity glow,
And woman holds affliction dear;
For guiltleſs woes her ſorrows flow,
And ſuffering vice compels her tear;
'Tis hers to ſoothe the ills below,
And bid life's fairer views appear;
To woman's gentle kind we owe,
What comforts and delights us here;
They its gay hopes on youth beſtow,
And care they ſoothe, and age they cheer." P. 253.

Mr. Crabbe is, we truſt, enjoying what he ſo well deſerves, eaſe and independence. Let us therefore in the names and behalf of all who peruſe genuine poetry with delight, and can diſcriminate the ſtrong and hardy features, the firm and vigorous ſtep of the muſe's offspring from the tinſel attire and mincing gait of the ſpurious brood of affectation, conjure him not to preſerve hereafter ſo long and deep a ſilence. Let us implore him, at certain intervals at leaſt, to interrupt the leaden ſleep, which the peruſal of the compoſitions of modern poetaſters tends to induce. We put a conſtraint upon ourſelves in not ſaying a great deal more in commendation of this volume, but it was really impoſſible to ſay leſs. We take our leave therefore of Mr. Crabbe, with an anxious deſire to meet him again.

ART. IV. *Chironomia, or a Treatiſe on Rhetorical Delivery; comprehending many Precepts both ancient and modern, for the proper Regulation of the Voice, the Countenance, and Geſture; together with an Inveſtigation of the Elements of Geſture, and a new Method for the Notation thereof; illuſtrated by many Figures. By the Rev. Gilbert Auſtin, A. M.* 4to. 600 pp. 2l. 2s. Cadell and Davies. 1806.

ALTHOUGH oratorical precepts can never be given with ſucceſs, unleſs the more powerful aid of genius ſhall have prediſpoſed the pupil to receive inſtruction; although it may be as truly ſaid of the rhetorician as of the poet, that he owes his excellence not to practice, but to nature; not to the rules of art, but to the "divinius ingenium;" we cannot therefore reject as ſuperfluous, ſtill leſs

can we cenſure as intruſive, thoſe ſcientific and technical directions on this ſubject, which are the reſult of deep reſearch, well regulated taſte, and experimental knowledge. If correct delivery be not the very firſt, it certainly is a moſt important and eſſential principle in elocution, and therefore to neglect all care of this branch of the orator's education, leaving to habit or hazard what might be improved by ſtudy, and harmonized by ſkill, is to forego ſome of the beſt and moſt obvious advantages which can preſent themſelves to a public ſpeaker, at the bar, in the pulpit, or in the ſenate.

The learned, acute, and indefatigable author of the work before us, by a plan moſt happily conceived, and certainly as little complicated as the nature of the caſe will admit, has, in his Chironomia, laid down principles and given definitions on this ſubject, which, if attended to, cannot fail to form an accompliſhed orator; and to remove many difficulties and impediments, which, in this country at leaſt, have often preſented a moſt formidable obſtacle to correct and graceful delivery. To this purpoſe, he has aſſembled, from the treaſures of ancient and modern literature, all that the ſchools of Greece and Rome have taught, all that in the preſent age has reſulted from the experimental application of thoſe exquiſite models of perfection; and in a work which has much of originality, and more of ſound ſenſe and right judgment, has exhibited his ſubject in the moſt pleaſing point of view, and enlivened the ſeriouſneſs of a didactic work with the moſt taſteful and happy embelliſhments.

Commencing with *the voice*, the qualities, and management of which are, as he obſerves, of the higheſt importance to the public ſpeaker, he divides its nature into *quantity* and *quality*, and conſiders the perfections and imperfections of each with the moſt luminous preciſion; among the former, mentioning clearneſs, ſweetneſs, evenneſs, variety, or flexibility. He then proceeds to deliver rules for its proper management, under the heads of articulation, accent, emphaſis, modulation, tone, &c. &c.

We ſhall inſert his very judicious obſervations on the proper *pitch* of the human voice in elocution.

"In order that he may ſucceed in chooſing the proper key or pitch of his voice, this important object to a public ſpeaker, he is adviſed to begin very low, and to aſcend gradually, till he reach the pitch that ſuits the place, and his own powers beſt. Hence with great propriety (excluſive of the ſuitable tone of prayer,) the preacher is accuſtomed to begin at the loweſt tones

of

of his voice; ſo as ſometimes at firſt to be ſcarcely audible. Thus he feels, as it were, the room with his voice, and is better enabled to determine what key to adopt, which ſhall regulate the whole tenor of his diſcourſe. For this purpoſe Mr. Sheridan recommends, that he ſhould addreſs himſelf to ſome perſon of the moſt diſtant in the audience, whom if he reach ſo as to be heard, he may be ſure all the intermediate perſons will hear him alſo. He gives alſo a caution that he ſhould not raiſe his voice in pitch, but merely encreaſe it in quantity according to the diſtance. If a ſhort ſentence or two were to be delivered to a great aſſembly, this would undoubtedly be the beſt precept to enſure its being perfectly heard; but a long diſcourſe begun in this way, notwithſtanding the caution, is likely to run into the extreme pitch in height, and to become a clamorous din, which will deſtroy the feelings of both the ſpeaker and the audience. Mr. Walker agrees in this very juſt apprehenſion: and he accordingly adviſes to begin rather by addreſſing perſons near; than to extend the attention and voice to others more diſtant, and frequently to change the addreſs to perſons in different ſituations. The diſcourſe will thus obtain all the advantages of variety from the voice, and appear as if addreſſed to each individual. P. 58.

From the voice, the author very naturally proceeds to the countenance (chap. III.) where, from the nature of his ſubject, he has leſs of novelty, but where every ſcope is given to his taſte, erudition, and feeling. It is with regret, and conſtraint to our wiſhes, that we forbear ſelecting ſome beautiful paſſages on the expreſſion of the eye, the auxiliary effort of tears in oratory, the character and management of the mouth "where grace and ſweetneſs have their favoured ſeat," ſmiles and good temper ply around it—compoſure calms it, and diſcretion keeps the door of its lips.

Under the third general diviſion of geſture, the action and poſition of all the parts of the body are compriſed, of the head, the ſhoulders, the trunk, the arms, hands and fingers, the lower limbs, and of the feet. Before the indefatigable author proceeds to deliver his precepts on this comprehenſive theme, he endeavours to anticipate the principal objections urged againſt the ſtudy of geſture, as not analogous to the genius of the people of Great Britain. On this ſubject he obſerves, that though the habits and character of our countrymen do not lead them into the extravagancies of geſticulation, they are not therefore to be abſolutely immoveable, and void of every expreſſion of feeling.

"May there not be alſo ſome kind of geſture ſuited to the gravity of our manners, and the nature of our habits, that ſhall

ſhall not ſhock by affectation, nor yet ſuffer admirable compoſitions to languiſh and chill the hearer, for want of being delivered with proper energy? may there not be ſomething of geſture and expreſſion adopted, which ſhall give due dignity and effect to noble ſentiments, conceived in the ſpirit of ancient eloquence, and expreſſed in language not leſs vigorous than that of Greece and Rome? May not ſome advantageous change be made from awkward ruſticity to manly grace; and inſtead of defacing the beauty of our compoſitions, by negligence and frigid indifference in action, ſhould we not invent ſome new and more efficacious exertions for ſtriking deeply the impreſſions of our native eloquence?" P. 140.

Nothing can be more appoſite than the references to ancient models of excellence in geſture and delivery, from Iſocrates, Cicero, Plutarch, Valerius Maximus, and Quintilian: but we muſt again refer our readers to the author himſelf, as it is impoſſible for us to inſert at full length thoſe obſervations, which it would be an act of injuſtice to abridge.

Chap. V. *On reading*, is extremely curious and amuſing. The author conſtructs his ſcale thus. Intelligible, correct, impreſſive, rhetorical, dramatic, and epic reading—and ſpeaks of each in their order. Nothing can be more valuable than his remarks on the proper method of reading the liturgy of the eſtabliſhed church. On the ſubject of the Scriptures he ſhall ſpeak for himſelf.

"The reading of the Scriptures muſt be conſidered as even more intereſting than the Liturgy itſelf, and is alſo more difficult. Their compoſition is of that original and various character, which demands every effort on his part, who is called upon to deliver them for the inſtruction of others. Hardly is there a chapter, which does not contain ſomething, which requires the moſt impreſſive reading; as remonſtrance, threatening, command, encouragement, ſublime deſcription, awful judgments. The narrative is interrupted by frequent and often unexpected tranſitions; by bold and unuſual figures; and by precepts of moſt extenſive application, and moſt admirable uſe.

"In the narrative, the reader ſhould deliver himſelf with a ſuitable ſimplicity and gravity of demeanour. In the tranſitions, which are often rapid, he ſhould manifeſt a quick conception, and by rhetorical pauſes and ſuitable changes of voice, expreſs and render intelligible the new matter or change of ſcene. In the figurative and ſublime which every where abound, his voice ſhould be ſonorous, and his countenance expreſſive of the elevation of his ſubject. In the precepts he ſhould deliver himſelf with judgment and diſcretion; and when he repeats the words

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and precepts, as recorded, of our Lord himſelf, with more diſtinguiſhed mildneſs, mingled with dignified authority. Such reading would be a perpetual and luminous commentary on the ſacred writings; and would convey more ſolid information than the moſt learned and brilliant ſermons. But who can enumerate the various intereſts, which thoſe ſacred books are calculated to awaken? and all of theſe, if poſſible, ſhould be ſo deeply entered into, that he who reads, ſhould, by every expreſſion of voice and countenance, deliver them, as if he felt in his heart the force of their ſacred truth." P. 194.

In the treatiſe on oratory (chap. VII.) where the author ſeems to have put forth all his ſtrength, and with admirable ſucceſs, we find the following impreſſive remarks on the character of a celebrated preacher of the church of Ireland, (Dean Kirwan) now removed from the ſcene of his illuſtrious labours to an eternal reward.

"This is the field of eloquence, which merits the higheſt cultivation, and which has produced the moſt excellent fruit. In this great field, eloquence has already been brought almoſt to ſuch perfection as may be ſaid to vie with all that has been heard in Greece and Rome: and to this perfection could I wiſh it were carried again, and [that] in theſe countries. The firſt of thoſe great Chriſtian orators was John, the Patriarch of Conſtantinople, emphatically and juſtly ſirnamed Chryſoſtom, a man learned in all the precious literature of antiquity, and educated by the moſt celebrated rhetorician, Libanius of Antioch, whoſe Chriſtian eloquence is enriched by all the vigour and taſte of philoſophical and claſſic elegance. What a model! and yet how little is he read *!—Baſil and Gregory, his contemporaries, emulated his eloquence. For a long period the cruel acrimony of controverſy baniſhed pure and Chriſtian oratory; nor did it revive till the ſplendid æra of Lewis XIV. in France. The learned Boſſuet, Biſhop of Meaux, Bourdaloue, and Maſſillon, and we may add Flechier, excelled in pulpit eloquence, and in Holland among the reformed, Saurin †.

"To them Great Britain has to compare the manly vigour, the correct reaſoning, and the pure goſpel excellence of many of her preachers; but little of eloquence. Her time is not yet ar-

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* Whole pages from Chryſoſtom might at this day be introduced in our pulpits with the beſt poſſible effect, particularly the laſt diviſion of his ſubject, in which he makes the *moral application.* (ἠθικα.)

† See Abbé Maury upon Eloquence, who in the preſent age is himſelf a moſt eloquent preacher.

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rived; no great pulpit orator, among her many learned and pious divines, has been celebrated in Great Britain. One has appeared in Ireland ‡. That he is a great orator, the manner in which he is attended will alone evince. He, to uſe the emphatical expreſſion of our great Parliamentary orator, 'has broken in upon the ſlumbers of the pulpit;' he is truly an extraordinary preacher, but yet cannot be eſteemed a model for general imitation. His genius is too much *ſui generis*, ardent and uncontroulled; his manner zealous and decided, and his doctrine rigid. But his compoſition is excellent, his arrangement luminous, his invention happy, his ſtyle pure and admirably varied, often moſt ſimple, and often magnificent; his figures are always juſt, and frequently ſublime. His memory is perfect, his fluency uninterrupted, his voice well managed, his action though not altogether graceful, yet various and highly energetic. The eloquence of the pulpit has never among us been carried to ſuch pefection, nor have we heard of any preacher in great Britain to be compared with him in this reſpect." P. 227.

There is ſomething novel and curious in the ſuggeſted improvements, on the place from which the preacher ſhould deliver his ſpiritual admonitions. We give them to our readers, without offering an opinion of our own upon the ſubject.

"The pulpit, in its preſent form (as has been already obſerved), is moſt unfavourable for delivery. If then, inſtead of ſuch a maſs of building as is ſeen to encumber our churches—the clerk's deſk, ſurmounted by the reading deſk, and that by a towering pulpit, and that again with the ſounding board, together with its cushions, its staircaſe, and all its apparatus accommodated only for repoſe,—if theſe were totally removed, and in their place a platform were erected of convenient ſize and height, the preacher might ſtand on that, and deliver thence his diſcourſe with grace, and with effect *. This ſituation, which at firſt appears novel, differs little from that of the reader at the communion table, whoſe poſition has always a grand and decorous effect: becauſe no cloſe panels cut off the half of

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‡ Dean Kirwan died Nov. 19, 1805. The author ſtill left his Eulogy unaltered. All poſſible teſtimony confirms this account of his powers. *Rev.*

"* As the preacher, even according to our cuſtom, ſtands in delivering his diſcourſe, there does not appear to be any neceſſity for a ſyſtem of cuſhions to induce him to loll upon, nor, as he is clothed to the feet, for any encloſure to conceal his lower limbs, nor yet is any ſupport neceſſary for his writing, which is never too heavy to be held in the hand."

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his perſon; but the whole is ſeen with all poſſible advantage †."

"The platform ſhould have either rails at the back, and ſteps at the three ſides next the congregation, to give the poſition an air of ſafety and gradual elevation, or if it were preferred, might have the ſteps at the back, and a low rail encloſing the the three ſides. ‡ Upon this platform ſhould the preacher ſtand (as St. Paul is ſo finely repreſented in the Cartoons of Raphael); he might hold his ſermon in his left hand, and with his right in general make his geſtures. Sometimes he might uſe both, ſometimes uſe with fine effect his hand and ſermon. And if the preacher ſhould prefer to pronounce his diſcourſe without notes, he would in this ſituation, and clad in the decent and graceful robes which are the proper habit of our miniſters, be enabled to practiſe with advantage every power of delivery, and every dignified and ſuitable geſture §. P. 225.

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"† Sterne's picture of Trim is highly ſuitable for the character he has employed to read; but St. Paul's, by Raphael, is much more becoming to the preacher."

"‡ Marmontel approves of the form of the pulpits as they are uſed in France and in England. He thinks they reſtrain the extravagance of the preachers of his country: for a contrary reaſon I ſhould prefer the form of the ancient tribune, or that of the pulpits of Italy, in order to give more freedom to the action of our preachers, who are diſpoſed to be too tame and cold.

"C'eſt peutêtre une raiſon pour nous de pas regretter l'eſpace de la tribune ancienne et celui de chaires d'Italie. On voit par un mot de Ciceron que les orateurs de ſon temps abuſoient quelquefois de la liberté de leurs movemens: *rarus inceſſus* recommandoit il, *nec ita longus, excurſio moderata, eaque rara. Orat.*

"On dit que les prédicateurs d'Italie auroient ſouvent beſoin de la même leçon. En France, la forme de nos chaires, et la ſituation de nos avocats au barreau, ne laiſſe que l'action du buſte: c'en eſt aſſez pour les orateurs eloquens, et c'en eſt beaucoup trop encore pour les mauvais *déclamateurs. Eléments de Littérature, artic. Declamation Oratoire, p.* 290."

"§ Mr. Sheridan very freely condemns the forms of the pulpit. *Art of Speaking, p.* 42. *Edit. Dub.*

"The clergy have one conſiderable apology from the awkwardneſs of the place they ſpeak from. A pulpit is, by its very make, neceſſarily deſtructive of all grace of attitude. What could even a Tully do in a tub, juſt big enough for him to ſtand in, immerſed up to the arm pit, pillowing his chin upon its cuſhion, as Milton deſcribes the ſun upon the orient wave? but

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" The platform ſhould be raiſed about as high as the breaſts of the congregation, and not be placed at ſuch a giddy elevation as ſhould give the idea of danger, nor boxed up, as if ſome juggling were to be performed within. It ſhould be railed like the communion table, and be in all reſpects ſimilar, only raiſed ſomewhat higher, and encloſing a ſmaller ſpace. The furniture ſhould be a chair for the preacher to ſit in, before or after the ſermon, and a cuſhion to kneel upon, with a ſmall moveable reading deſk or oratory holding a prayer book. A moveable or ſuſpended branch would be neceſſary, if a diſcourſe were to be delivered in the evening.

Mr. Auſtin's remarks on ſtage delivery are dictated by ſound judgment and accurate taſte; and on the ſubject of the opera his tribute of applauſe to the moſt admired and excellent performer that ever charmed a Britiſh audience, would itſelf deſerve applauſe in return, had it not been disfigured by a deſignation of his heroine totally inadmiſſible in a didactic work, and too nearly allied to the Gipſey jargon of Fops' Alley. Againſt this glaring violation of propriety we enter our moſt decided proteſt, and truſt that in any future edition, we ſhall not be doomed to meet with *The Graſſini!*

After ſome ingenious obſervations on the pantomimic art, the author enters on the technical and ſymbolic part of his own ſubject, and here we follow him with trembling and heſitation—indeed he ſpeaks of the attempt himſelf with becoming diffidence.

" To produce a language of ſymbols, ſo ſimple and ſo perfect as to render it poſſible with facility to repreſent every action of an orator throughout his ſpeech, or of an actor throughout the

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it is hardly to be expected, that this, or any other impropriety in ſacred matters, of which there are many greater, ſhould be altered. Errors in them, become, by long eſtabliſhment, ſacred. And I doubt not, but ſome of the narrower part of the clergy, as well as of the people, would think any other form of a pulpit, than the preſent, though much fitter for exhibiting the ſpeaker to an advantage, an innovation likely to prove dangerous to religion, and, which is worſe, to the church."

" An obſervation in the Dialogus de Oratoribus attributed to Tacitus, applies to our pulpits and to the bar. Quantum virium detraxiſſe orationi auditoria et tabularia credimus, in quibus jam fere plurimæ cauſæ explicantur? nam quomodo nobiles equos curſus et ſpatia probant; ſic eſt aliquis oratorum campus, per quem niſi liberi et ſoluti ferantur, debilitatur ac frangitur eloquentia. *Dial. de Orat. c.* 39."

whole drama, and to record them for poſterity, and for repetition and practice, as well as common language is recorded; if conſidered merely as an acceſſion to the means of communicating our ideas by writing, may not be deemed unworthy of attention; and, to all concerned in public ſpeaking, that is, to all men of liberal education, may poſſibly be eſteemed uſeful. An attempt at ſuch a language is here preſented to the public. But although it is the reſult of conſiderable labour, it is readily acknowledged to be imperfect: and it will claim indulgence more perhaps for the intention than for the execution. To bring it to perfection will require the united labours and ingenuity of many; yet even in the preſent ſtate it is hoped it may prove not altogether unintereſting * †‡."

For

" * Farther on, the learned Abbé mentions an invention of a Monſ. Feuillée, which approaches nearer to this here preſented to the public, than any thing antiquity has left us. I have never ſeen the work of Monſ. Feuillée; it is named Choré-graphie, being on the art of dancing, p. 150. . . . . La déclamation notée ne ſeroit autre choſe que les tons et les mouvemens de la pronounciation écrites en notes. Quant au moyen d'écrire en notes la déclamation, il ne ſçauroit être auſſi difficile. . . qu'il l'étoit de trouver l'art d'écrire en notes les pas et les figures d'une entrée de ballet danſée par huit perſonnes . . . Cependant, Feuillée eſt venu à bout de trouver cet art, et ſa note enſeigne même aux danſeurs comment ils doivent porter leurs bras. Sa Corégraphie a été publié en 1606.

" † In another place, Abbé Dubos mentions his difficulties in conceiving the manner in which the ancients expreſſed the various geſtures by notation, but the obſervation implies that he underſtood, that they were ſuppoſed to have had a method of ſuch expreſſion.

" Comment, dira-t-on, les anciens avoient-ils pu venir à bout de rédiger ces méthodes par écrit, et de trouver des notes et des caractères qui exprimaſſent toutes les attitudes et tous les mouvemens du corps? je n'en ſçai rien, mais la Corégraphie de Feuillée, dont j'ai déjà parlé, montre ſuffiſſamment que la choſe étoit poſſible. Il n'eſt pas plus difficile d'apprendre par des notes quels geſtes il faut faire que d'apprendre par des notes quels pas, quelles figures, il faut, former. C'eſt qu'enſeigne très-bien le livre de Feuillée."

" ‡ The learned Abbé Barthelémi, in the notes of his Voyage of Anacharſis, chap. 70, denies with much appearance of reaſon, that the whole of the ancient drama was accompanied by muſic: and ſeems to have had no idea of what the Abbé Dubos imagines as to notation of geſture.

" Monſ.

For the plan and arrangement of theſe ſymbols, their application, their graphic illuſtrations, and the examples from paſſages from our moſt admired authors, noted by indicatory abbreviations, we muſt reluctantly refer our readers to the original work. Our taſk as critics terminates here, not through any indolent wiſh to ſhrink from the moſt laboured detail of the plan, but from the utter impoſſibility of ſatiſfying ourſelves, or our readers, with any abridged or mutilated account, which after all, muſt be totally unintelligible, without having the engravings before us, to which reference is neceſſarily and perpetually made. Thoſe engravings exhibit the different poſitions in which the human body is thrown, by the paſſions and energies of the mind, and do moſt forcibly apply themſelves to the underſtanding and the feelings of the reader. Some of the ſketches have very conſiderable merit, particularly thoſe executed by a young lady of exquiſite taſte in Ireland, from her recollection, on quitting the theatre, of the geſtures and attitudes of Mrs. Siddons in ſome of her moſt admired characters.

In the Appendix, among other very curious pieces, is contained an intereſting poem in Latin hexameters, on geſture, written in 1749, at Paris, by a Jeſuit (Joannes Lucas) ſome parts of which may be claſſed among the happieſt effuſions of modern didactic poetry; we can only copy the exordium.

> " Qui nondum juſto moderari corpora motu,
> Et regere artifici didicit modulamine vocem,
> Actorem aggredior, facilis ſi Muſa laborem
> Adjuvet, ignotas cantu deducere ad artes."

Addreſs to Advocates and Preachers, and Importance of Action.

> " Vos mihi, ſive forum, ſeu pulpita ſacra vocabunt,
> Ferte pedem properi, et pronas his vocibus aures
> Adjicite, ô pueri. Nec vos didiciſſe pigebit,

" Monſ. Duclos conſiders the notation of declamation to have been the writing by muſical notes of the inflexions of the voice, and the variety of its expreſſion. Academie des Inſcriptions et de Belles Lettres, Tom. XXI. p. 199. A little farther on, he gives an account of the attempt to adjuſt to muſical notes the inflexions of the voice of the Chineſe man Arcadio Hoang, who was at Paris, p. 202. This has been moſt ingeniouſly and perfectly done by Mr. Steele in his Proſodia Rationalis, who has accompliſhed, it appears to me, the moſt difficult of problems, *ſi vis ſimilem pingere, pinge ſonum.*"

Spero

Spero equidem, quâ ſe tollit facundia voce,
Quis capitis ſitus orantem, quæ gratia vultus,
Quis flexus laterum, reliqui quis corporis uſus
Quis ſtatus inceſſuſque decet. Namque actio primas
Divitis eloquii partes, eademque ſecundas,
Et quantum eſt primis quod partibus atque ſecundis
Additur, una poteſt in ſe complexa videri:
Ni Graiæ ac Latiæ fallunt oracula linguæ." P. 563.

Here then we put an end to our remarks, with an earneſt deſire that the learned, accompliſhed, and ingenious author may reap the reward moſt congenial to his taſte and feeling, in the applauſe and approbation of his countrymen.—To this applauſe, whatever diverſity of opinion may be entertained reſpecting the practicability of his plan, he is juſtly and legitimately entitled. The rules which he has laid down, if duly and attentively obſerved, would in many inſtances wage ſucceſsful war againſt abſurd and vicious geſticulation, and would ſubſtitute grace for awkwardneſs, and elegance for deformity. But much is yet to be left to the genius and abilities of the pupil. He may perhaps very ſafely adopt the whole of Mr. Auſtin's elementary principles, but he muſt conſider them only as princi ples; he muſt go on to greater and nobler things. If he would attain to the higheſt pitch of an orator's glory, he muſt leave at a diſtance thoſe mechanical rules, which although to a certain point explicit and even neceſſary, will not accompany him into his more ſublime and elevated ſphere—What rules of artificial meaſurement can take the altitude of a thought, or note the angle of incidence of an eye-glance? What ſymbol, however ingenious, can pourtray the ardent look which darts into the receſſes of the ſoul—the impaſſioned geſture which knows not the trammels of art—the untaught and unteachable elegance, the indeſcribable expreſſion, the *abnormis gratia*, which ſcorns didactic precept, and triumphs over cold definition?

While therefore we admit the propriety of laying down ſuch rules as are contained in the work before us, we ſtill look forward to conſummate excellence in ſplendid deviations from thoſe rules; otherwiſe monotony and * *mannerism* would take place of ſpirit and of taſte—at the bar, in the pulpit, and in the ſenate, would be found a tribe of faultleſs, but inſipid automata—orators of line, of rule, of machinery; we ſhould have more of preciſion, but we ſhould have leſs of perfection.

* There is a *ſcoundreliſm* about that fellow, Sir, (Boſwell) Sir, ſaid Dr. Johnſon, that is a very good *iſm*.

ART. V. *A Refutation of the Charge brought against the Marquis Wellesley, on Account of his Conduct to the Nabob of Oude. From authentic Documents. By J. Brand, Cl. M. A. &c. &c.* 8vo. 250 pp. *besides an Appendix.* 3s. Cadell and Co. &c. 1807.

IN our account of the pamphlet intitled "Remarks on the Oude Question *," we expressed our belief that "the friends of the noble Lord, whose conduct is therein impeached, would be able to place the transactions in question in a very different point of view." This prediction appears to be verified by the able and elaborate work before us; to which the author has very properly prefixed two "Preliminary Dissertations," in order, at the outset, to ascertain those general principles, the application of which may decide the controversy. The first of these dissertations is, "On the Rights and Duties of a Power establishing a Prince, and continuing, of necessity, to support him on a throne against foreign and domestic enemies." The second is, "On the question, Whether Nabobs are of right denominated Princes, and so considered or not?"

It is evident that on these two points the merits of the Oude Controversy must, in a great degree, depend. Under the first head, this author very clearly shows that, in the case supposed by him, the prince so established and supported, "has not the power of making war vested in him;" "that when the two states are engaged in a war jointly against a third, such a prince must not desert his ally," and "therefore cannot make peace for himself;" that "he cannot make a defensive alliance with such a state, as may draw the protecting power into a war, or become of necessity nugatory." The author illustrates and confirms these principles by general reasonings, and by citations from the most eminent writers, and proceeds to consider the rights and duties of both powers arising from the internal situation of the beneficiary, presuming him (according to the original case put) "to be unable to maintain himself in his government at home, without the constant support of his protector." In this case, he infers, "the defect being internal, the power of the protecting state must be brought to operate internally in the government of the inferior." This reasoning is pursued at length, and applied to various circumstances in the interior concerns of such a government; which, it is

* See British Critic, Vol. xxix. p. 559.

shown, may require the interposition of the protecting power.

On the second question (namely, whether Nabobs are of right denominated Princes), the author very clearly and distinctly states the constitution of the Mogul Empire; showing that the Nabobs were originally the mere deputies, or governors of provinces, under the Soubahs or viceroys (if they may be so called) to the Great Mogul; that they were frequently changed, to prevent the formation of any dangerous connexion with their superior; and, what is very material, that "all hereditary titles or nobility are utterly repugnant to the great fundamental principle of the constitution of Hindostan." These Nabobs, it is shown, always had, or pretended to have, a firmaun or grant from the Mogul Emperor. The forgeries of such titles were frequent, and the investitures, which took place in consequence of real or fictitious grants, were attended with great pomp and ceremony. These circumstances undoubtedly prove that the Nabobs, although, from the weakness and decay of the Mogul empire, they had become in a great measure independent of their sovereign, still acknowledged themselves his vicegerents. The author proceeds to show, that neither these Nabobs nor their immediate descendants can claim a prescriptive right to their possessions, since they were generally held on the condition of a certain yearly payment, which payment they had failed to make, and consequently forfeited all title to their respective estates. "This," he adds, "was the only right which the individual whom we call the Nabob of Oude could possess, when we placed him on the musnud: and the only rights which he possessed with respect to us, were defined by our compacts with him."

The last proof given by the author, that Nabobs "are not princes and independent, but imperial lieutenants," arises from the circumstance, that although the English East India Company has never consulted the Mogul, whom they should elevate to the musnud, yet it has been an object "to legitimate the elevation of their beneficiary as soon as possible." Accordingly they solicited and obtained an imperial appointment for him; he is therefore legally an imperial lieutenant. But, Mr. Brand observes, "in the functions of his office, he is limited very much by the Bengal government; he is therefore neither prince nor independent." It is then stated, that not only had these provincial lieutenants withheld their stipulated tributes, and cast off their obedience to their sovereign, but out of the immense revenues of which they yearly defrauded him, they did not send enough to keep him above the want of physical necessaries. The

wretched condition to which he was reduced, the cruelties inflicted upon him, and his long captivity and final deliverance by the ſplendid victory of Lord Lake, are feelingly deſcribed.

After theſe preliminary remarks, the author proceeds to the more direct "Refutation of the charge brought againſt the Marquis Welleſley," and ſhows, from the teſtimony of Lord Cornwallis himſelf, the ſubordinate ſituation in which Oude and its rulers had long ſtood to this country; particularly during the time of Aſoph ul Dowla, the late, and his brother Saadut Ali, the preſent Nabob. He ſtates the culpable miſmanagement of both theſe chiefs, by which their revenues had declined, particularly in the territory of Rohilcund, which had been added to the dominions of the Nabob of Oude by our munificence, and the diſaffection of the inhabitants and troops to the nabob; by which it is made to appear, that the government could not have ſtood by its inherent ſtrength. Accordingly every material concern of that province had for a long time been managed by the Britiſh government. We had written thus far when the great queſtion here agitated was brought to iſſue before the repreſentatives of the nation, whoſe deciſion, by a very great majority, has honourably acquitted the noble perſon accuſed. It is needleſs therefore to add more than that the reader will find the cauſe of that illuſtrious nobleman very fully, and to us ſatisfactorily, maintained by this author; who, to an intimate knowledge of the ſubject, joins a perſpicuity in his details and a ſoundneſs in his arguments, which would have gone far in deciding the public mind on this momentous queſtion, had not a higher authority ſet it completely at reſt.

ART. VI. *Letters from the Mountains; being the real Correſpondence of a Lady, between the Years* 1773 *and* 1807. *The third Edition. In three Volumes.* 12mo. 13s. 6d. Longman and Co. 1807.

IN Mrs. Grant's volume of Poems, publiſhed in 1802, there was much to intereſt the feeling reader; and we remember that in reviewing them *, we endeavoured to catch ſome

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* See Brit. Crit vol. xxiii. p. 291.

features of the author's hiſtory, from the internal teſtimony of the poems. We had then no knowledge of her but what was thus obtained, nor have we now any, except what is further ſupplied by theſe Letters. But the addition is conſiderable, and we are now enabled to trace her almoſt from her childhood to the preſent day, in a manner which makes her ten times more the object of attention and regard. Without any attempt to form a narrative, ſhe gives us in her Letters, which have every mark of being written under the impreſſion of real circumſtances and genuine feelings, a view of her friendſhips before marriage; of the marriages of her friends and herſelf; of the gradual increaſe of her family, and the loſs of ſome branches of it; the ſudden and unprepared loſs of the amiable paſtor to whom ſhe was united; with ſome particulars of her ſubſequent ſtruggles and ſufferings. We can truly ſay, that very ſeldom indeed has any invented tale ſo ſtrongly arreſted our attention, or ſo warmly intereſted our feelings, as this genuine picture of real life. It is perfectly plain alſo, that a large part of the public has felt with us, ſince the Letters have arrived at a third, (if not a fourth) edition, before we have found an opportunity to expreſs our ſentiments upon them.

It appears by the 34th Letter of vol. III, and ſome others near it, that the poems which we praiſed, were reviſed for the preſs while the loſs of her huſband was recent; an exertion of fortitude, which, conſidering the warmth of affection thus abruptly deprived of its object, is not one of the leaſt conſiderable diſplayed in her hiſtory. The fortitude of Mrs. Grant appears to be the work of a ſtrong mind, building on the ſincereſt and firmeſt principles of religion. That her mind is naturally ſtrong, appears by many proofs in her Letters; but natural ſtrength would have ſunk, in many inſtances, in which we ſee her riſe to the occaſion, by the buoyancy of religious faith and hope. In her mind we ſee the unuſual combinations of ardour with ſteadineſs, imagination with ſound judgment, tenderneſs with fortitude; and the proofs of theſe qualities are brought together, by the mere reunion of a ſeries of letters, not one of which ſeems intended to expreſs any thing but the feelings and ſentiments of the moment. If this teſtimony from perſons entirely unknown to her, ſhall reach her in ſome remote ſpot, let her receive it without the ſuſpicion of any motive but the love of truth: and if any one ſhould repeat to her, in future, the fooliſh cant that profeſſed critics have no feelings, let her do us the juſtice, in return, to ſay that it is falſe.

To ſelect from a book where there is ſo much to give us pleaſure, is not eaſy, or rather it is not eaſy to ceaſe ſelecting. That we may keep within bounds, we ſhall confine ourſelves to three paſſages. The firſt is a literary anecdote, being an account of the death of James Macpherſon, of Oſſianic memory.

"Laggan, Feb. 20, 1796.

"Why doſt thou build the tower, ſon of the winged days? Soon wilt thou depart with thy fathers. The blaſt from the deſert ſhall ruſh through thy hall, and ſound upon thy boſſy ſhield," &c. &c. Do you recollect, dear Madam, when I ſtopped with you at the gate of B—e, I repeated thoſe lines, and obſerved what a ſuitable inſcription they might prove for the front of poor James's new houſe. It would appear I was moved by a prophetic impulſe, when I predicted that he never would ſee it finiſhed. Friday laſt, C. V. R. dined there. James had been indiſpoſed ſince the great ſtorm, yet received his gueſts with much kindneſs, ſeeming, however, languid and diſpirited. Towards evening he ſunk much, and retired early. Next morning he appeared, but did not eat, and looked ill. R. begged he would frank a cover for Charlotte; he did ſo, and never more held a pen. When they left the houſe he was taken extremely ill, unable to move or receive nouriſhment, though perfectly ſenſible. Before this attack, finding ſome inward ſymptoms of his approaching diſſolution, he ſent for a conſultation, the reſult of which arrived the day after his confinement. He was perfectly ſenſible and collected, yet refuſed to take any thing preſcribed to him to the laſt, and that on this principle, that his time was come, and it did not avail. He felt the approaches of death, and hoped no relief from medicine, though his life was not ſuch, as one ſhould like to look back on at that awful period. Indeed whoſe is? It pleaſed the Almighty to render his laſt ſcene moſt affecting and exemplary. He died laſt Tueſday evening; and, from the minute he was confined till a very little before he expired, never ceaſed imploring the divine mercy in the moſt earneſt and pathetic manner. People about him were overawed and melted by the fervour and bitterneſs of his penitence. He frequently and earneſtly entreated the prayers of good ſerious people of the lower claſs who were admitted. He was a very good natured man; and now that he had got all his ſchemes of intereſt and ambition fulfilled, he ſeemed to reflect and grow domeſtic, and ſhewed of late a great inclination to be an indulgent landlord, and very liberal to the poor; of which I could relate various inſtances, more tender and intereſting than flaſhy or oſtentatious. His heart and temper were originally good. His religious principles were, I fear, unfixed and fluctuating; but the primary cauſe that ſo much genius, taſte, benevolence, and proſperity,

perity, did not produce or diffuſe more happineſs, was his living a ſtranger to the comforts of domeſtic life, from which unhappy connexions excluded him. Tavern company, and bachelor circles, make men groſs, callous, and awkward; in ſhort, diſqualify them for ſuperior female ſociety. The more heart old bachelors of this claſs have, the more abſurd and inſignificant they grow in the long run; for when infirmity comes on, and fame and buſineſs loſe their attractions, they muſt needs have ſomebody to love and truſt, and they then become the dupes of wretched toad eaters, and ſlaves to deſigning houſekeepers. Such was poor James, who certainly was worthy of a better fate. His death, and the circumſtances of it, have impreſſed my mind in a manner I could not have believed. I think we are ſomehow ſhrunk, and our conſequence diminiſhed, by loſing the only perſon of eminence among us. 'Tis like extinguiſhing a light."

Vol. III. P. 32.

The ſecond ſpecimen ſhall be one of the Letters which were written ſoon after the melancholy event of Mr. Grant's death.

"TO MISS DUNBAR *, BOATH.

"Laggan, Jan. 1, 1802.

"DEAR MADAM,

"So young, and ſuch a novice in ſorrow, you have not yet learnt the weakneſs, the extreme languor, into which the mind ſinks when the firſt violent burſts are over; incapable of raiſing itſelf to the true ſource of conſolation, and ready to lean on every reed. In this ſtate ſympathy is moſt availing, and in this hopeleſs and diſpirited ſtate your letter found me.——Why then apologize for what excites my warmeſt gratitude? Your dear worthy mother and you I have long known and eſteemed, through the medium of your humble friend. This proof of your goodneſs to ſo great a ſtranger, convinces me that you are all I have been taught to imagine you. You wiſh to know how I bear the ſudden ſhock of this calamity. I bore it wonderfully, conſidering how very much I had to loſe. Still, at times, the Divine Goodneſs ſupports me in a manner I ſcarcely dared to hope. Happily for me, anxiety for a numerous orphan family, and the wounding ſmiles of an infant, too dear to be neglected, and too young to know what he has loſt, divide my ſorrows, and do not ſuffer my mind to be wholly engroſſed

* "This and ſome following letters were written in anſwer to one Miſs Dunbar had, at her mother's deſire, addreſſed to the author, condoling with her on the loſs ſhe had recently ſuſtained."

by this dreadful privation, this chaſm that I ſhudder to look into. A daughter, of all daughters the moſt dutiful and affectionate, in whom her father ſtill lives, (ſo truly does ſhe inherit his virtues, and all the amiable peculiarities of his character) this daughter is waſting away with ſecret ſorrow, while, "in ſmiles, ſhe hides her grief to ſoften mine." - - - - - - - I was too much a veteran in affliction, and too ſenſible of the arduous taſk devolved upon me, to ſit down in unavailing ſorrow, overwhelmed by an event which ought to call forth double exertion. None, indeed, was ever at greater pains to conſole another, than I was to muſter up every motive for action, every argument for patient ſuffering. No one could ſay to me, "the loſs is common;" few, very few indeed, had ſo much happineſs to loſe. To depict a character ſo very uncommon, ſo little obvious to common obſervers, who loved and revered without comprehending him, would be difficult to a ſteadier hand than mine. With a kind of mild diſdain, and philoſophic tranquillity, he kept aloof from a world, for which the delicacy of his feelings, the purity of his integrity, and the intuitive diſcernment with which he ſaw into character, in a manner diſqualified him, that is, from enjoying it; for who can enjoy the world without deceiving or being deceived? But recollections crowd on me, and I wander. I ſay, to be all the world to this ſuperior mind, to conſtitute his happineſs for twenty years, now vaniſhed like a viſion; to have lived with unabated affection together even thus long, when a conſtitution, delicate as his mind, made it unlikely that even thus long we ſhould ſupport each other through the paths of life! - - - - - - What are difficulties, when ſhared with one whoſe delighted approbation gives one ſpirits to ſurmount them? Then to hear from every mouth his modeſt unobtruſive merit receive its due tribute of applauſe; to ſee him ſtill in his dear children, now doubly dear; and to know that ſuch a mind cannot periſh, cannot ſuffer; nay, through the infinite merits of that Redeemer, in whom he truſted, enjoys what we cannot conceive—Dear Miſs Dunbar, believe me, I would not give my tremulous hopes, and pleaſing ſad retroſpections, for any other perſon's happineſs! Forgive this; it is like the overflowing of the heart to an intimate; but your pity opens every ſource of anguiſh and of tenderneſs. Aſſure your kind mother of my grateful eſteem; and believe me, with ſincere regard, much yours." P. 110.

This is the genuine and unaffected language of feeling, and as ſuch cannot fail to produce ſympathy: eſpecially regulated as it is by a true ſubmiſſion to the divine will. The next is a poetical fragment, written not many months after, at Briſtol hot-wells, to which place the author had been hurried from her home, to attend a daughter dangerouſly ill.

"One

"One very ſtormy night lately, I could not cloſe my eyes, nor yet read; ſo I had recourſe to my pencil, for relief to my overburdened mind, and here is the reſult of this vigil of ſorrow, at leaſt as much of it as I can tranſmit in a letter.

"Yes, to my ſoul, thoſe northern winds are dear,
That howling blaſt is muſic to my ear.
Blaſt, whoſe ſwift wing has ſwept our alpine ſnows,
The rocks of Morven, and the hill of roes,
Say, haſt thou wak'd my wild harp's mournful ſtrings,
Bear'ſt thou the voice of ſorrow on thy wings?
Or haſt thou ruſh'd along the ſacred ſhade,
Where thoſe my heart muſt ever weep, are laid?
From my dear native land begun thy flight—
Bring tidings to my ſoul, O blaſt of night!
When ſhall I view again my narrow vale,
And hear a voice in every whiſpering gale?
See ſpring's firſt violets deck the hallow'd ground,
And trace my children's fairy footſteps round?
Then, in a tender trance of anguiſh'd joy,
To my fond boſom ſhall I claſp my boy,
View the ſoft radiance of his full blue eyes,
Warm the freſh roſes on his cheek with ſighs,
And, while his curls of waving amber flow
With varying luſtre o'er his neck of ſnow,
The dawn of manly beauty let me trace,
The ſmile benignant of his father's face;
While hope auſpicious points her wand of gold,
Where future days the latent bud unfold,
And bid hereditary virtues bloom,
To deck with kindred ſweets a father's tomb." P. 166.

The reader will be pleaſed to know that the daughter recovered, and the wiſhes of the fond mother were realized. Theſe ſlight ſpecimens from a work, the primary charm of which is the gradual knowledge which it gives of a very eſtimable character, can have no effect if they do not excite a deſire to read the volumes. The obſervations of Mrs. Grant, whether on books or manners, are uſually judicious; and we are much miſtaken, if ſhe will not have more or leſs of a friend in every reader of her Letters.

ART. VII. *A Confutation of Atheiſm, from the Laws and Conſtitution of the heavenly Bodies: in four Diſcourſes, preached before the Univerſity of Cambridge; with an Introduction, Notes, and an Appendix. By the Rev. S. Vince, A. M.*

A. M. F. R. S. Plumian Profeſſor of Aſtronomy and Experimental Philoſophy. 8vo. 157 pp. 4s. 6d. Deighton and Co. Cambridge; Lunn, London. 1807.

THE ſcientific works of this learned Profeſſor have very frequently demanded our approbation *; nor has he been unknown to us as a Divine †. In the preſent volume the characters of Philoſopher and Divine are completely united; and irrefragable arguments againſt Atheiſm are drawn from thoſe circumſtances relating to the heavenly bodies, and particularly our own ſyſtem of planets, which are known only to the ſound aſtronomer. The choice of ſubject was peculiarly proper for ſuch a preacher, addreſſing an academical audience; where they who did not already know the facts on which he founded his reaſonings, were to be excited to a deſire of knowing them, and taught, as ſoon as poſſible, to think rightly on the higheſt ſubjects of inveſtigation.

That the intelligent reader, even without a previous knowledge of aſtronomy, may be enabled to underſtand his reaſonings, the Profeſſor has written an introduction to his Sermons, in which all the principal phænomena of the planetary ſyſtem are with great clearneſs explained. As we do not recollect to have ſeen elſewhere ſo very ſatisfactory an account of the planets, as they now are known to exiſt, according to the lateſt modern diſcoveries, we ſhall lay this part of the introduction before our readers, which will at once convey to many an uſeful inſtruction, and explain the nature of this part of the Profeſſor's book.

"The ancient aſtronomers diſcovered, beſides the earth, five primary planets, *Mercury*, *Venus*, *Mars*, *Jupiter*, *Saturn*; but in the year 1781, Dr. Herſchel diſcovered another primary planet; and this he called the *Georgian*, in honour of his preſent Majeſty. This planet is not viſible to the naked eye, as all the others are. Reckoning *from* the ſun, the following is the order of their ſituations: *Mercury*, *Venus*, the *Earth*, *Mars*, *Jupiter*, *Saturn*, *Georgian*. As the orbits of theſe planets do not differ much from circles, if about a point as a center you deſcribe ſeven circles, whoſe radii are as 4, 7, 10, 15, 52, 95, 190, they will very nearly repreſent the orbits of the planets, ſuch numbers being nearly in the ſame proportion as their diſtances from the ſun. Theſe numbers may be taken from a ſcale of equal parts. But

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* See Vol. xvi. p. 627, and many other places, noted in our "General Index," publiſhed in 1804.

† Vol. xiii. p. 258.

beſides

beſides theſe, there have very lately been diſcovered, by ſome foreign aſtronomers, three other primary planets, extremely ſmall when compared with the reſt, and inviſible to the naked eye; they are called *Pallas*, *Ceres*, *Juno*: theſe are ſituated between the orbits of Mars and Jupiter; the two firſt very nearly, if not accurately, at the ſame diſtance from the ſun; not that their orbits coincide, inaſmuch as they have different forms, and lie in different poſitions; by which, proviſion is made that the bodies may not interfere with each other. The diſtance of the third is not yet determined. At preſent, therefore, we have the knowledge of *ten* primary planets. All theſe revolve about the ſun in the *ſame* direction, that is, from weſt to eaſt. The paths deſcribed by the planets are contained within a certain extent of the heavens, called the *Zodiac*, in the middle of which the ſun *appears* to move, and to make one revolution in the courſe of a year. This *apparent* motion of the ſun, ariſes from the real motion of the earth. If you place a ball in the middle of a round table, to repreſent the ſun, and carry the eye round the edge, you then refer the ſun to the oppoſite ſide; and the ſun thus appears to move round the table. Whenever the motion of the ſun is therefore ſpoken of, it means the *apparent* motion. The path which the ſun appears to deſcribe in the heavens, in the courſe of a year, is called the *Ecliptic*.

"The *ſecondary* planets are eighteen in number; one belongs to the Earth; four to Jupiter; ſeven to Saturn, and ſix to the Georgian. All theſe revolve about their reſpective primaries, as their centers of motion." P. 2.

This introduction is divided into 28 ſections, which compriſe, in an eaſy form, a great extent of aſtronomical information. The Sermons are four in number. The chief tendency of the firſt is to perſuade men to be ſatisfied with ſuch evidence of the exiſtence of God as the nature of the enquiry admits. The nature of different evidence, adapted to different ſubjects, is thus ſtated.

"Matters of fact muſt be proved by teſtimony. Theorems in philoſophy, by axioms founded upon deductions derived from experiments. Mathematical propoſitions, by demonſtrations founded upon ſelf-evident principles. The nature of an agent, as the cauſe, muſt be eſtimated from the effect: and it may be further obſerved, that we are not bound to anſwer mere difficulties, which, implying no contradiction, may ſubſiſt with truth; becauſe every thing ſhort of demonſtration muſt be expoſed to cavils." P. 42.

But the higheſt degree of moral certainty, founded on the mathematical calculation of probabilities, amounts ſo nearly to demonſtration that it ought to be received as equivalent; and

and the fact is, that the refusing so to receive it is refusing to hear reason.

"Unbelievers, by refusing to acknowledge that rational evidence, which God has given us for the regulation of our conduct, withdraw themselves from his presence, and then complain that they cannot see him. Under these unfavourable circumstances, our hope must be rather to save those from falling, whose minds are well disposed to receive the truth, than to reclaim the infidel. *God has provided no remedy for a man's obstinacy.* Speculative Atheism argues great ignorance, and practical, great folly." P. 55.

The second Discourse takes up the argument on the grounds assumed by the Psalmist, "The heavens declare the glory of God." It begins by considering the evidences of *power* apparent in the motions of the heavenly bodies; the power necessary to produce such motions in such bodies. The accurate adjustment of many of those motions to each other is then stated, and some most remarkable instances produced. It is justly observed to be "a strong argument in favour of design, that the more accurately you inspect the works of the creation, the more nicely the parts appear to be adjusted to each other, and to be under the controul of fixed laws." P. 78.

In the third Sermon, these remarks are applied to the great law of gravitation.

"As each body, to use the common language, acts upon or attracts all the rest, and all the planets revolve about the sun, the motion which each would have, as arising simply from the sun's attraction, in conjunction with the projectile motion, is continually disturbed by the other bodies, and thence great disorders among them might be supposed to arise; and such as, in the course of time, might endanger the permanency of the system. But no disorders of this kind are produced. All the variations from that motion, which they would have had in virtue of the sun's action only, are governed by fixed laws; performing their regular periods in stated times; some of which are accomplished in a few days; others require some hundreds of years; at the ends of which the bodies return to the situations from whence they departed, and are found in their orbits, just where they would have been if no such disturbances had happened." P. 91.

It is in vain to attempt to analyze throughout Discourses which are founded on principles so truly scientific; but it may be said generally, that the great objects of consideration are the vast variety of bodies moving in our system; planets, secondary planets, or satellites, and comets, which last are supposed

ſuppoſed to amount to between three and four hundred, all moving at once, yet moving without confuſion or any ill effect. All theſe things imply the greateſt wiſdom of deſign; whereas, on the other hand, "Atheiſm appears to reſt merely upon an aſſumed *poſſibility*, in oppoſition to the cleareſt deductions from the evidence of experience." P. 46.

The general concluſion is, that in every way of ſurveying the creation we trace the *power*, *wiſdom*, and *goodneſs* of the Creator. In ſeveral notes on the Sermons, and in the Appendix, the Profeſſor argues powerfully againſt the doctrines and philoſophy of Hume. In ſome places, contemplating the magnificence of his ſubject, he riſes into ſublimity; and particularly in the paſſage with which the whole concludes, and with which we alſo ſhall conclude our account of this able work.

"We may therefore conceive the univerſe to be filled with created beings, enjoying the bounty of their Creator, and adoring his works. This benevolence of the Deity, in giving life to an almoſt infinite number of beings, muſt raiſe our admiration, till we are loſt in contemplating his goodneſs. That every individual ſhould exiſt under his protection, and be regularly ſupplied by his all-bountiful hand, with every thing which is neceſſary for enjoyment, ought to make us very thankful and humble before him. And that every being in the univerſe ſhould be under his care, and training up here for the further enjoyment of him hereafter, is a thought, which, if duly impreſſed, would penetrate us with the deepeſt ſenſe of gratitude to our Creator, and excite us to love and obedience. The diſappearance of ſome ſtars may be the deſtruction of thoſe ſyſtems, at the times appointed by the Deity, when "the corruptible muſt put on incorruption, and the mortal muſt put on immortality;" and the appearance of new ſtars may be the formation of new ſyſtems, for new races of beings, then called into exiſtence, to adore the works of their Creator. Thus may we conceive the Deity to have been employed from all eternity, and thus continue to be employed for endleſs ages; forming new ſyſtems of beings to adore him; and tranſplanting the upright into the regions of bliſs, where they may have better opportunities of meditating on his works; and riſing in their enjoyments, go on to contemplate ſyſtem after ſyſtem, through the boundleſs univerſe." P. 148.

ART.

Art. VIII. *An Abridgment of the Light of Nature purſued, &c.*

(*Concluded from p.* 516.)

WE have employed ſo much time and ſpace on the three firſt books of this volume, that we muſt paſs over the remaining two with great rapidity. There is indeed no occaſion to dwell on them long; for they contain little more than practical inferences, which as they are fairly deduced from the principles that we have already examined, muſt ſtand or fall with thoſe principles.

The fourth book, in which the author treats of doctrines eſtabliſhed by law, is divided into ſeven chapters, of which the firſt is merely introductory to thoſe which follow. After ſhowing the importance of religious principles, and that notwithſtanding the harmony and perfection of the laws of nature, revelations may occaſionally be expedient, the author proves with great force of argument that the world has actually derived much benefit from the Chriſtian revelation; and that even Mahometaniſm, though at beſt but a groſs corruption of Chriſtianity and Judaiſm, has been the means of introducing or keeping alive among her votaries, a purer morality than was generally prevalent among the idolatrous nations of antiquity. As revelation, however, cannot ſuperſede the uſe of reaſon, it is of importance to aſcertain her province in the ſtudy of Chriſtianity, and to diſtinguiſh real freedom of thought and inquiry, ſuch as St. Paul encouraged, from that licentiouſneſs which arrogates to itſelf the excluſive right to be called *Free-thinking*. This ſubject is ably diſcuſſed in the ſecond chapter, in which the *bigot* and *infidel free-thinker* are thus compared together.

"However diſtant theſe two branches may ſeem, there is a nearer reſemblance between them than one would at firſt imagine. For the bigot is a free-thinker with reſpect to the doctors of his church, delighting to cenſure their expoſitions and practices as deviations from the primitive purity; and the free-thinker is a bigot to certain favourite principles of his own, the infallibility of reaſon, the abſurdity of divine interpoſition, &c. Both are alike preſumptuous, arrogant, ſelf-ſufficient, indiſſolubly wedded to their own peculiar opinions, and confident in their ſagacity to diſcern certain truths intuitively; impatient of contradiction, ſcorning to learn, as implying imperfection, but aiming to draw all others after them; ambitious of ſhining every where, ſo as to appear perſons of conſequence. Both agree to place the whole ſum and ſubſtance of religion in forms and creeds; which the one therefore regards as the ſole thing eſſential in contempt of practical

tical ſentiments and the common duties of life; while the other, finding no eſſential value in them, concludes unfavourably of religion itſelf, as containing nothing elſe." P. 357.

In the third chapter the author treats of miracles, which, when they are pretended to have been wrought for any but the moſt important purpoſes, he very juſtly concludes, ought to be rejected without examination. He allows, however, that there are purpoſes worthy of a miraculous interpoſition of divine power; and then inquires whether the evidence of teſtimony be ſufficient, in oppoſition to what is commonly called experience, to gain the aſſent of mankind to the reality of ſuch miracles. In conducting this inquiry, he ſeems to have had in his eye the reaſoning of Hume's eſſay, which, without mentioning it, he confutes by arguments as concluſive as any which have been employed by the profeſſed opponents of that ſubtle ſophiſt.

"It is ſaid, there are ſome principles ſo confirmed by conſtant experience, that though they have not mathematical certainty, they carry ſo full a degree of aſſurance, as no weight of teſtimony or other ſubſequent evidence can overbalance, without the aid of violent prejudice, or ſome great perverſity of underſtanding. Yet we know, for once this rule failed, when the Indian king diſcredited all (that) the Dutchman had told him before, upon hearing him aſſert that in Holland the cold was ſo intenſe as to make the water hard enough to walk upon; for we can ſcarce be better aſſured of any thing than he was, that *if a greater degree of cold make water quite hard, a leſs degree muſt harden it proportionally*, which was contrary to conſtant experience." P. 365.

On the fourth chapter of this work we can beſtow very little praiſe. It profeſſes to be a view of the Chriſtian ſcheme, which, it muſt be obvious to every Divine, that Tucker had never ſtudied, where alone it is to be found, in the ſacred volume, uncorrupted by the theories of a falſe philoſophy. He begins with the doctrine of the Holy Trinity, which he explains nearly in the ſame manner in which it was explained by Sabellius in the third century. From the Trinity he proceeds to the redemption of the world, of which it is needleſs to ſay that he could have no correct notion, after having ſhown that he denied the reſurrection of the dead and the general judgment; but of the co-operation of the Holy Spirit with man, to enable him to work out his own ſalvation, he writes occaſionally in terms more nearly approaching to the language of ſcripture; and the following extract, with which he concludes the chapter, is excellent.

"But

"But the rationaliſt can keep his ideas pure and his conduct exact, without any foreign aids. Be it ſo: yet his vanity will allow me to ſay, (that) there are very few of ſuch a happy temperature. Will he then forget that the object held in view was the improvement of mankind in general, that the Goſpel was preached to the poor? Let him ſuppoſe Chriſtianity baniſhed from the world; I do not aſk what he would loſe himſelf, but what the world in general would be the better? But the wiſeſt of us have a perſonal intereſt in the general turn of thought prevailing around us; therefore as ſoon as he ſhall pleaſe to compoſe a form of rudiments better ſuited to the capacities of the young and the vulgar than thoſe in uſe at preſent, and ſatisfy me of its excellence, I will conſent to its adoption; provided that, till then, he will give me leave to uſe the catechiſms already put into my hands, and willingly received by other people." P. 394.

Theſe are the ſentiments of a philoſopher who, though he had erroneous notions of the great ſcheme of Chriſtianity, ſeems to have been ſtrongly attached to the religion of Chriſt, on account of its moral influence on human conduct. Viewed in that light, they are, as we have obſerved, excellent; and ſo is the whole of the fifth chapter, in which the author treats of religious ſervices. In that chapter, the good effects of private and public devotion, and even of faſting, are ſet in a point of view which muſt flaſh conviction on every unprejudiced mind, whilſt abundant care is taken to guard againſt the extremes of ſuperſtition and enthuſiaſm. Of this admirable chapter we will not leſſen the effect by extracts, which would loſe much of their force by being torn from the context.

The next chapter, on ſacraments, diſcipline, and articles, is likewiſe good, when conſidered as flowing from the pen of a mere philoſopher; but the real Chriſtian, who knows for what purpoſe the Son of God came into the world, and died on a croſs, will perceive, without ſurpriſe, its various defects. That he who thought ſo erroneouſly as Tucker of the redemption of mankind, ſhould have no correct notion of the import of the two ſacraments, particularly of the Lord's ſupper, is nothing more than was to be expected. It is, indeed, impoſſible that the man who ſunk into a kind of figure, the great ſacrifice, ſhould have had adequate notions of the benefits derived from religiouſly partaking of the feaſt founded on that ſacrifice.

The author's defence of the dignities and revenues of the church is, politically conſidered, very able, and ſuch as ought to carry conviction to the mind of every man, who does not conſider Chriſtianity as a uſeleſs inſtitution which ought to be aboliſhed. It ſeems not, however, to have occurred

curred to him (for if it had, he was too candid to conceal it), that every biſhop and dignitary has the very ſame right to his revenues, and every rector to his tithes, that an Engliſh Duke, or Earl, or Squire, has to the rents of his eſtate. The eccleſiaſtical proprietors are freeholders as well as the laymen, and hold by a tenure derived from the ſame ſource. It is not uncommon, we believe, eſpecially in the northern counties, to hear an empty ſcioliſt, who has derived his notion of property from the chemiſts and metaphyſicians of Edinburgh, call the revenues of the See of Durham *the ſalary of the biſhop*, and repreſent it as a *ſalary* too great for all that his Lordſhip has to do! But it is a ſalary in no other ſenſe, than the rents of the Northumberland eſtate are *the ſalary of the duke;* and when the difference of theſe ſalaries is fairly eſtimated, it may be worthy of conſideration, whether the ſalary of the biſhop be not as laborioufly earned, and by means as uſeful to the ſtate, as the ſalary of his Grace. Both are certainly freeholds as inviolable as any other freehold in the empire. Even the rector of the country pariſh may be as uſeful a member of ſociety, as the Lord of the manor; and we are prepared, when called upon, to maintain againſt all the metaphyſics of Scotland and our own diſſenters, that he draws his tithes by at leaſt as good and ancient a right as the ſquire draws his rents.

In the ſeventh chapter we have a philoſophical hiſtory of man, in which the author traces the progreſs of the human mind from the ignorance of the loweſt ſavages, who are ſuppoſed to have no notion whatever of ſuperior powers, through all the ſtages of polytheiſm, up to the knowledge of one firſt cauſe. His reaſoning is occaſionally plauſible, but not ſolid; and his hypotheſis that man was originally a ſavage, is contrary to fact. Indeed it might be proved, and it has been proved as completely as ſuch things are capable of being proved, that in no nation have mankind *gradually* emerged from barbarity and ignorance to a ſtate of civilization; that where they have once been ſavage and afterwards civilized, they have derived the benefits of knowledge and the bleſſings of religion from ſome more enlightened country; that there always has been ſome ſuch country, in the progreſs of civilization from eaſt to weſt; and that had the whole race been at any period ſavages, they muſt have continued ſo for ever, unleſs they had been civilized by the miraculous interpoſition of heaven.

The concluding book of this volume is miſcellaneous, treating, in ſix chapters, of *the employment of time; contentment; vanity; faſhion; education;* and *death*. In the two firſt chapters, there is much that is good, though nothing ſurely

which has not often occurred to every ſerious and reflecting mind. In the third chapter *vanity* is made a *genus*, of which *pride* and *ambition* are *ſpecies*. This is ſurely erroneous; for genuine *pride* is a ſilent paſſion, and *vanity* the ſource of loquacious boaſting. *Vanity* is likewiſe confounded with *emulation*, and even with *envy*; and this confuſion, whether of thought or of language, is productive of reaſoning that leads to concluſions which cannot be inferred from *vanity*, as that word is commonly underſtood. It is but juſtice, however, to obſerve, that the abridger alone is anſwerable for much of this confuſion, and that Tucker has no ſuch *Genus* as *vanity*, comprehending under it pride, ambition, and emulation. The chapters entitled *Faſhion* and *Education*, are unexceptionable; but the ſame thing cannot be ſaid of the chapter on *Death*.

It is the object of that chapter to fortify the mind againſt the fear of death; and the arguments employed for the purpoſe, are fully ſufficient to arm us againſt the dread of that *pain* which is apprehended as neceſſarily preceding the ſeparation of the ſoul and the body; but the proſpect which the author holds forth of *a future ſtate*, is ſuch as can afford conſolation to no man capable of reflexion. "If," as he ſays, "on quitting our animal machine, we are to quit therewith our habits, our propenſities, our ideas and remembrance;" if we are to have as little recollection of what we did or ſuffered or thought in this world, as we now have of what befel us in the womb before we were born; if "our ſecurity lie in having the whole ſtock of our knowledge *expunged*," it is obvious that we can have as little perſonal intereſt in the future ſtate of our minds, as we have in the preſent ſtate of the inhabitants of Jupiter and Saturn; and that there can be no ſuch thing as a future ſtate of *retribution*.

This is indeed the natural conſequence of the doctrine of abſorption in the mundane ſoul, which never can be reconciled with the Chriſtian doctrines of a reſurrection from the dead, and of a future ſtate, in which every man "ſhall receive the things done in his body, according to that he hath done, whether it be good or bad." It was this unphiloſophical dream of a re-union of all human ſouls with the *anima mundi*, that made ſome of the Stoics of Athens *mock* when they heard from St. Paul of *the reſurrection of the dead*; and others of them imagine, as Chryſoſtom aſſures us, that by the word Ἀνάſταſις he meant ſome *unknown goddeſs*. Ἰησοῦς and Ἀνάſταſις, being the new gods, of which he was a ſetter forth. The ſame dream ſeems to have been a fruitful ſource of hereſy within the church, as well as of objections urged from without by the philoſophers, to the fundamental articles of the faith, down even to the beginning of the fifth century.

if not to a later period. This is apparent from St. Auguſtin's taking the trouble to expoſe its extravagance and impiety, in a work *De Civitate Dei contra Gentes*, which is generally believed to have been finiſhed about the year 429. "Quid infelicius credi poteſt," ſays he, "quam Dei partem vapulare, cum puer vapulet? Jam vero partes Dei fieri *laſcivas*, *iniquas*, *impias*, atque omnino *damnabiles*, quis ferre poteſt niſi qui prorſus inſanit?" With this inſanity, neither Tucker, indeed, nor his abridger, is chargeable; for they maintain that the mundane ſoul is not God, but the firſt and greateſt of his creatures; but their notion, though leſs ſhockingly impious when conſidered by itſelf, is equally inconſiſtent with the Chriſtian doctrine of the reſurrection, which Tucker therefore, as we have ſeen, expreſsly excluded from the articles of his creed.

This is the more wonderful, as the reſurrection taught in the New Teſtament ſeems to be the only complete ſolution of a difficulty, which embarraſſed him at a very early period of his own inquiries, and for the removal of which he firſt thought of his vehicular ſtate. If, as he ſuppoſes, the ſtore-houſe of our ideas be not that individual conſcious being which perceives and acts, and is properly denominated the *ſoul* or *ſpirit*, but the fine corporeal vehicle to which it is intimately united, as to an inſtrument by which it moves the body; can any thing be more rational in itſelf than St. Paul's doctrine of the reſurrection? At death, the ſoul may paſs into that ſtate, ſo admirably deſcribed by Biſhop Horſley in his ſermon on Chriſt's deſcent into hell, or it may even become inſenſible, as was taught by the late biſhop Law, and yet recover, with its body, at the general reſurrection, all the knowledge and habits which the compound being *man* had acquired here. On either of theſe hypotheſes (though the former is certainly moſt countenanced by ſcripture), a connection is preſerved between our preſent and our future ſtate; and the reſurrection appears to be *neceſſary*, to render us capable of that retribution which reaſon concurs with revelation, in aſſuring us that we ſhall all receive, for the things done in the body, whether they have been good or evil. Tucker, indeed, as well as other good men, talks of "an after reckoning," for which he exhorts his readers to prepare, by a ſteady courſe of piety towards God, and of benevolence towards every creature living, during their reſidence on this earth; but on his hypotheſis an *after reckoning* is impoſſible, and all exhortations to prepare for it, are words without meaning.

If we are to loſe all recollection at death, and to paſs into the vehicular ſtate "as blank-paper," how is it poſſible that

we can be either *rewarded* or *puniſhed* for actions which we ſhall not be conſcious of having ever performed; nay, which our conſciouſneſs muſt then aſſure us that we never performed? We might indeed, or to ſpeak more properly, the beings which had animated our bodies on earth, might in that ſtate enjoy *happineſs* or ſuffer *miſery*; but it is impoſſible that they could enjoy the former as a *reward*, or ſuffer the latter as a *puniſhment*; for the very notion of rewards and puniſhments implies a conſciouſneſs of the deeds for which they are the retribution. In the *vehicular* ſtate, therefore, of which Tucker dreamed, rewards and puniſhments, for what was done in the body cannot be diſtributed; and in the *final* ſtate it would be abſurd to look for them, ſince, according to him, *all ſouls*, as well thoſe of ſavages as of ſages, of ſinners as of ſaints, of brutes and reptiles as of men and angels, are to be abſorbed in the ſoul of the world, and thus to be made, in every reſpect, perfectly equal!!

We have now taken of this volume ſuch a review as, we truſt, may enable our readers to form, each for himſelf, a tolerably accurate judgment of its value, as well as of the value of the work, of which it is an abridgement. Of that work many philoſophers, from whoſe opinions we always differ with reluctance, have profeſſed to think very highly; but our duty to the public compels us to declare that, in one ſyſtem of ſcience by one author, we have never found ſo many exhibitions of ſtrength combined with weakneſs, of profundity with ſhallowneſs, of ingenuity with abſurdity, and of ſoberneſs of thinking with the wildeſt extravagance, as in Tucker's *Light of Nature purſued*. That many excellent thoughts lie ſcattered through the ſeven volumes; and that the author occaſionally diſplays an acuteneſs ſuch as has not often been ſurpaſſed, while he appears every where as the friend of virtue and of the human race, are facts which we have no inclination to controvert; but the extravagant abſurdities which are alſo ſcattered through the work, are at leaſt as numerous as its excellencies, while many of the principles which Tucker labours to eſtabliſh, tend only to undermine the foundations of that virtue, which it was undoubtedly his intention to ſupport.

One fruitful ſource of his miſtakes is to be found, we apprehend, in the *ſimilies* which he introduces for the purpoſe of illuſtrating his reaſonings and opinions; and unfortunately he is ſo very fond of theſe ſimilies, that they occur on all occaſions, even where no illuſtration is wanted. Such compariſons of mental with corporeal phænomena, muſt neceſſarily miſlead, if they be conſidered as any thing more than remote analogies, or employed for any other purpoſe than

than to explain thoſe *terms* which, though they could not be avoided in the diſcuſſion, were originally applied only to objects of ſenſe. Between the energies of mind and the mechanical operations of matter, there is no direct reſemblance. If then a metaphyſician, at the commencement of his enquiries into the powers, whether intellectual or active, of the human mind, ſhall illuſtrate any energy of underſtanding or volition by comparing it with ſome phyſical cauſe or effect, and fancy that the compariſon holds throughout, he will undoubtedly deceive himſelf. But if in his progreſs he ſubſtitute this *illuſtration* for the *energy* ſo illuſtrated, and from it deduce a new concluſion reſpecting ſome other mental energy, intimately connected with the former, or perhaps depending on it, his errors muſt neceſſarily be at leaſt doubled; and thus will they go on accumulating in a geometrical ratio to the end of his inquiries.

Of the anonymous abridger of the *Light of Nature purſued*, juſtice requires us to ſay, that on the whole he appears to have performed the taſk which he preſcribed to himſelf with great fidelity; and whoever ſhall conſider the prolix verboſity of Tucker's ſtyle, together with his ſtrange practice of leaving errors, which he had diſcovered in his firſt volume, uncorrected till the ſubject occurred to him a ſecond time in the courſe of his enquiries, will acknowledge *that taſk* to have been far from eaſy. In the abridgment we find, indeed, ſome things which appear to us unworthy of a place in any work of ſcience, and others omitted which we think highly valuable; but the abridger undoubtedly thinks differently from us, and were we to deſcend to particulars, the public might perhaps form opinions equally different from ours and from his. The diſcuſſions, however, on free will, which occur in the fourth volume of the original work, and conſtitute an entire chapter, appear to us ſo much ſuperior to almoſt every thing elſe which we have found in the ſpeculations of Tucker, that we cannot but regret that they have not been admitted into this abridgment. They are by no means ſuperſeded by what is ſaid of the influence of *motives* and *ideal cauſes*, and though we are far from acquieſcing in every concluſion to which they lead, we have read them with pleaſure, and, we hope, with improvement.—Others, who will not have the patience to toil through ſeven ponderous volumes, might have read them with equal pleaſure and improvement, had they, ſomewhat condenſed, been retained in the abridgment; and they certainly might have been retained in it without enlarging the bulk or enhancing the price of the volume. The chapter on *Free-will* does not, in the original work, extend through a greater number

of pages than *the viſion*—a fiction, which to us appears to have very little merit in itſelf, and which, being the mere ravings of a wild imagination, has ſurely no right to a place in any work that can, without abſurdity, be called *The Light of Nature purſued.*

ART. IX. *D. Junii Juvenalis, Aquinatis, Satiræ XVI. ad optimorum exemplarium fidem recenſitæ, perpetuo commentario illuſtratæ, atque Proœmio et Argumentis inſtructæ, a Georgio Alex. Ruperti. Secundum Editionem, Gottingenſem. Accedit Index copioſiſſimus.* 8vo. 372 pp. 12s. Cooke, &c. Oxon. Rivingtons, &c. Londini. 1808.

THE valuable edition of Juvenal, in two volumes, which was publiſhed by Ruperti in 1801, has had no inconſiderable ſale in this country, and probably much more on the continent. Thus encouraged, the learned Editor ſeems to have determined to form a ſecond edition, more convenient to the general reader, which, with ſome additions and ſome retrenchments, ſhould be compriſed in a ſingle volume. The extreme difficulty with which foreign books are now procured has probably been the inducement to the Engliſh publiſhers to reprint this ſecond edition, which they have done with great neatneſs, and apparently with no leſs care. What Ruperti himſelf ſays on the ſubject of his ſecond edition is contained in the concluding paragraph of his account of the editions of his author, and is thus expreſſed:

" Jam ſi inſpexeris has editiones, breviter a nobis enumeratas, videbis, nullum fere antiquorum poetarum a viris doctis magis neglectum, quam Juvenalem, qui hac tamen contemptione et incuria minime pœne omnium dignus erat; nullum argutiis vanaque doctrina interpretum ita obſcuratum eſſe, et veluti obrutum; adeoque deſiderari adhuc editionem, in qua tum contextus, quam et adcuratiſſimo et modeſtiſſimo potiſſimum judicio fieri poſſit, ad fidem veterum exemplarium conſtituatur, tum Satiræ ipſæ cum ſenſu poetico et plena latinarum literarum ſcriptorumque ſatiricorum cognitione inluſtrentur, commentario perpetuo ſatiſque idoneo, qui doceat adoleſcentes cum fructu, voluptate, et ſenſu pulcri rectique eas legere, et non modo in ſingulis, quæ tam argumento quam ejus tractatione differunt, quævis intelligere, ſed etiam cujuslibet ſummam univerſamque indolem, adeoque vel vitia vel virtutes cognoſcere, quæ non tam ſingulis rebus, earumque enuntiatione & inventione, quam illarum tractatione, et partium inter

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ſe convenientia, et ad totum conſiliumque primarium conſpiratione continetur. Ad talem conatum rite perficiendum, quamvis vires meæ neutiquam ſubficiant, procedere tamen conatus ſum, quouſque licuit per difficultatem itineris, per otium, et ingenii tenuitatem, in editione poetæ nuper a me curata, cujus titulus eſt. *D. Junii Juvenalis Satiræ XVI. ad optimorum exemplarium* (xlvii. codd. MSS. et lxx. circiter edd. antt.) *fidem recenſitæ, varietate lectionum, perpetuoque commentario inluſtratæ, et indice uberrimo* (nec non codicum MSS. editionumque elencho, et commentationibus de vita Juvenalis, de Romanorum Satira, et Satiricis poetis, horumque principibus) *inſtructæ a Ge. Alex. Ruperti, Lipſiæ, ſumptibus Caſp. Fritch*, 1801. *II. Vol.*

" Hanc editionem nunc in compendium redegi, eamque rationem ſequutus ſum, ut primum tam varias Lectiones tantum non omnes, quam pleraque vel veterum ſcriptorum loca et exempla, vel virorum doctorum obſervationes, per opera diverſa diſperſas, reſecarem; deinde in commentario perpetuo permulta et conciderem, et emendarem, et adjicerem, tum nova ſubſidia, etiam græca et critica, circumſpicerem, et adhiberem; denique ipſum poetæ textum iteratis curis caſtigarem, ita ut hæc editio nova planè et emendatior videri poſſit." P. xxxi.

As no additional note or advertiſement from the Engliſh Editor appears, it is evident that no attempt has been made but to reprint Ruperti's ſecond edition, unleſs the index be an addition, as the title ſeems to expreſs. Ruperti's firſt edition we have, and much eſteem; the ſecond has not reached our hands; but we have peruſed a good part of the preſent publication, and have ſeen great reaſon to be ſatisfied with its accuracy.

ART. X. *Eſſays on the firſt Principles of Chriſtianity; on the proper Method of eſtabliſhing ſound Doctrine from the ſacred Oracles; and on the different Senſes of ſcriptural Terms. By James Smith, Dundee. Author of Deiſm refuted, The Carnal Man's Character, &c. &c.* 8vo. 432 pp. Ogle. 1808.

THE ſubjects of theſe Eſſays are of the higheſt importance, and they are treated, if not with profound erudition, with good ſenſe, and, as it appears to us, with good intentions. As we have not been fortunate enough to meet with either of the works, to which the author refers, as formerly publiſhed by him, we ſhould have known nothing of Mr. Smith; not even whether he be a clergyman

or a layman, a graduate or under-graduate, had we not been induced, by the ſatisfaction which we felt in peruſing the work before us, to make ſome enquiries after its author, where alone thoſe enquiries could receive a ſatisfactory anſwer.

Mr. Smith, we are informed, is the miniſter of a chapel connected with the eſtabliſhed church, in Dundee, where he has ſignalized himſelf by expoſing the abſurdities of a ſect of fanatics, who are equally zealous with our own Methodiſts in exciting popular prejudices againſt the doctrine and diſcipline of the church, eſtabliſhed by law. For ſuch ſervices, he is entitled to the gratitude of every member of the eſtabliſhment; and to that gratitude he cannot fail to have enhanced his claim by the Eſſays, of which we are now to make our report to the public. Their chief deſign is to illuſtrate the fundamental principles of Chriſtianity, and to ſhow the natural order and dependence of thoſe principles on one another. Of the plan of the work the author gives the following account, which, as far as we have yet an opportunity of judging, appears to be perfectly fair.

"It is divided into three parts. The firſt comprehends thoſe articles, which are neceſſarily implied in the belief, that Chriſtianity is eſtabliſhed by Divine authority. In the ſecond part, I intend to ſtate a number of ſuch rational and uſeful rules, as ought ſtrictly to be obſerved in expounding the ſcriptures. As *quack doctors* (quacks) often do great injury to the conſtitution of their patients by a wrong application of medicine; ſo uninformed ſpiritual guides frequently do great injury to the ſouls of mankind, by a miſapplication of the ſacred ſcriptures. — — — — — — — — In the third part, I intend to illuſtrate and arrange a number of ſuch doctrines of revelation, as are generally admitted by all denominations of proteſtants. In order to communicate an accurate knowledge of Chriſtianity to mankind, it is neceſſary not only to ſtate the natural order of firſt principles, but alſo to explain the manner in which the great doctrines of revelation depend on, and are influenced by, one another." P. 2.

The two firſt parts of this plan are executed in the volume before us. In a *ſecond* volume, to which the third part is reſerved, the author propoſes to *engroſs*, as he expreſſes it, every valuable criticiſm that he can diſcover to have been made on what he has now publiſhed; and, to render the whole as perfect as poſſible, he ſolicits from the friends of truth advice and materials for the illuſtration of a ſcriptural ſyſtem of Chriſtianity.

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The general title of the firſt part is, "The order and evidences of ſuch doctrines as are neceſſarily implied in the belief, that Chriſtianity is warranted by Divine authority." This, as the reader will obſerve, is an extenſive and complicated ſubject. The diſcuſſion of it accordingly occupies nine Eſſays on 1. *The importance, nature, and uſe of firſt principles in religion;* 2. *The being, perfections, and government of God;* 3. *The difference between inſtinct and reaſon; man's ſuperiority to the other animals; his immortality; his ſoul and mind; a future ſtate;* 4. *Sin, conſcience, and the guilt of mankind;* 5. *The inſufficiency of reaſon, and the neceſſity of a revelation for ſinners; the world never was without a revelation; the degeneracy of heathens, and difference between them and Chriſtians;* 6. *The authenticity and uſe of the Scriptures; they are not adulterated, and relate to unqueſtionable facts;* 7. *The inſpiration of Moſes and of Jeſus Chriſt eſtabliſhed by their miracles and predictions; the miracles of the Egyptian magicians; the inſpiration of the Apoſtles;* 8. *The exerciſe and province of reaſon in religion; the meaning of the term; the word myſtery explained; its various ſenſes in the ſcripture;* 9. *The ſufficiency of the Scriptures, and chief deſign of Chriſtianity.*

In theſe diſquiſitions there is much ſound reaſoning, and various obſervations that are eminently valuable; but while we cheerfully acknowledge the merits of the author, truth compels us to add, that he has likewiſe fallen occaſionally into miſtakes, which perverſeneſs may employ for the baſeſt of purpoſes. Nothing can be more juſt than what he ſays, in the firſt Eſſay, of the neceſſity of ſtudying Chriſtianity, as every ſcience ſhould be ſtudied in a regular and ſyſtematic order; nor any thing more pertinent than the compariſons, by which he illuſtrates this poſition. The diſtinction likewiſe, which occurs in the ſame Eſſay, between the abilities requiſite to *diſcover* the principles of natural religion, and the capacity to *apprehend* them when propoſed to the mind, is equally juſt*, and of the greateſt importance; but, if he comprehend the whole of the following extract among the principles of *natural religion*, aſſumed as firſt truths by Chriſtianity, properly ſo called, he appears to us to miſtake the firſt purpoſe for which a Redeemer was promiſed to fallen man.

"The being of God, and his goverment of the world; *the immortality of the ſoul, and a future ſtate of rewards and puniſh-*

* See Brit. Crit. vol. xxii. pp. 397, 398.

ments;

ments; the difference between good and evil, and man's guilt in the ſight of a righteous God; are admitted as *firſt principles* in Chriſtianity, and employed in argumentation, like the propoſitions which have been demonſtrated in mathematics." P. 8.

That all theſe are *important truths* in the ſyſtem of Chriſtianity is indeed indiſputable; but *the immortality of the ſoul, and a future ſtate of rewards and puniſhments*, are ſo far from appearing to us as exhibited in the ſcriptures among *firſt truths*, or the truths of what is called *natural religion*, that they ſeem to be the *laſt truths*, or thoſe which conclude the ſyſtem of revelation. Mr. Smith has no need to be informed that the Chriſtian revelation is an account of the methods employed by Divine wiſdom to reſtore to the human race what they had forfeited by the fall of their firſt parents. Of the fall and its conſequences nothing can be known but from the ſcriptures of the Old and New Teſtaments, where we are plainly taught, that it introduced *death* into the world, and that "as in Adam *all* die, even ſo in Chriſt ſhall *all* be made alive." Our bleſſed Lord therefore ſtyles himſelf "the reſurrection and the life," intimating that he, and he alone, is the *author* of eternal life, which is every where repreſented, not as *natural* to fallen man, or as *a debt*, of which he has an inherent right to claim the payment, but as "the gift of God through Jeſus Chriſt our Lord." In perfect harmony with this, and indeed with common ſenſe, St. Paul expreſsly declares, that "the bleſſed and only potentate, the King of kings and Lord of lords only hath immortality in himſelf;" the mortality or immortality of every created being depending on the good pleaſure of the Creator. To the *moral* arguments, which are uſually urged for a future ſtate of rewards and puniſhments, we willingly allow all the force which they poſſeſs; but what that force is, we muſt collect, not from the ſyſtems of natural religion, which have been written by philoſophers enlightened by the goſpel, but from the ſentiments of ſuch philoſophers as Cicero and Socrates, who in powers of natural reaſoning were not inferior to any philoſopher of the preſent day. To the inference from the *immateriality* of the ſoul to its *natural immortality*, we can allow no force whatever; ſince nothing, which has not in itſelf the principle of exiſtence, can have in itſelf the principle of perpetual exiſtence.

We recommend therefore to Mr. Smith a very attentive review of his whole Eſſay on *human nature*. It diſplays indeed much ingenuity, and contains ſeveral important truths;

truths; but in our opinion it contains likewiſe ſeveral important miſtakes; and we are perſuaded, that on a deliberate review, the reflecting author will diſcover an eſſential difference between *inſtinct* and *mechaniſm*, and find ſome reaſon to doubt whether reaſon and appetite belong to *different ſouls* in the ſame man.

For much that is in the Eſſay on the being, perfections, and government of God, the author acknowledges his obligation to Dr. Paley; but he has the merit of having borrowed from his original with great judgment, and compreſſed within narrow limits much reaſoning, without diminiſhing its force or obſcuring its perſpicuity. He is however unqueſtionably miſtaken, when he ſays (p. 21), that "there cannot be any quality in the effect, which does not exiſt in the efficient cauſe;" unleſs, in this aſſertion, he employs the word *quality* to denote ſomething very different from what it uſually ſignifies in the language of common life, as well as in the language of natural philoſophers. He admits the creation of matter, of which therefore the Supreme Being is the efficient cauſe; but ſolidity, diviſibility, figure, and inertia, are qualities of matter, though they ſurely exiſt not in the Supreme Being. This miſtake is the more extraordinary, as Mr. Smith diſtinguiſhes with accuracy between *phyſical* and *efficient* cauſes, and treats of the relation between cauſe and effect in a manner that is juſt, and, in Scotland, peculiarly ſeaſonable. There can indeed be no *power* or *perfection* in the effect which is not in the efficient cauſe; but every *quality* is not a *power* or *perfection*, for *ſolidity*, *diviſibility*, *figure*, and *inertia* are obviouſly imperfections, when contraſted with *penetrability*, *indiviſibility*, *immenſity*, and *activity*, or the powers of thinking and willing.

In the fourth Eſſay, although it is a very good one, we could not help ſometimes wiſhing for greater preciſion and accuracy of language. Several things are ſaid of the origin and authority of conſcience, which, in one ſenſe, are juſt, and, in another, at beſt doubtful; and to us it appears an indiſputable truth, that, though Chriſtianity is the religion of ſinners, and no man is without ſin, yet, if there *were* a man without ſin, there is nothing in the nature of our holy religion to hinder *that man* from being a Chriſtian. If it be true, that immortality, or eternal life, is the *gift of God* to the higheſt angel in heaven (and nothing is more evident than this truth appears to us), ſurely eternal life *might* be the *gift of God*, through Jeſus Chriſt, to a man of ſinleſs perfection; and ſuch a man would, in that caſe, loſe his perfection

ſection and become a ſinner, were he to claim eternal life on any other terms; whether as the inherent right of his nature, or as the reward due to his virtuous deeds.

On the five remaining Eſſays of the firſt part of this volume we have very few remarks to make. We have read them with great ſatisfaction, and recommend them with confidence to every one who wiſhes to become acquainted with the evidences of the Divine origin of our holy religion, as well as with the great object of the Chriſtian revelation. Of the author's definition of a miracle, we cannot indeed approve; and objections may certainly be made to his opinion of the miracles performed, in the preſence of Moſes and Aaron, by the magicians of Egypt; but that opinion is ingeniouſly ſupported, and may be received without injury to the cauſe of revelation. It ſprings indeed from the definition which is here given of a miracle. "It is eſſentially neceſſary," ſays Mr. Smith (p. 96), "in order to conſtitute any work a miracle, that it be ſuch *as none but God can perform.* This is the circumſtance, which renders miracles a deciſive evidence of a divine miſſion. They are God's ſeal, which cannot be imitated by any creature."

If this be indeed true, the miracles of the magicians were certainly performed by God, for they were ſtriking *imitations* of the miracles of Moſes; but how can man know what works are ſuch as none but God can perform? It has been well obſerved* of ſome of the agents in Paradiſe Loſt, that they were powers,

——— "of which the leaſt could wield
"Thoſe elements, and arm him with the force
"Of all their region;

"which only the controul of Omnipotence reſtrains from laying creation waſte, and filling the vaſt expanſe of ſpace with ruin and confuſion." Except the ſingle act of creation, it is difficult to conceive any work, to the performance of which ſuch powers are not equal; and therefore, if the circumſtance, which renders miracles a divine evidence of a divine miſſion, were that they are ſuch works as none but God can perform, it ſeems to us utterly impoſſible, that of miracles mankind could form any juſt judgment, or draw from a wonderful event any other inference, than that it is beyond the reach of human power. Whether it be beyond the reach of *all created* power, we

* See Johnſon's Life of Milton.

have

have no means of diſcovering, and therefore, on this author's principles, could never know whether it be a real miracle or not.

The uſual definition of a miracle is, *an event contrary to the eſtabliſhed conſtitution or courſe of things*; or, *a deviation from the known laws of nature*, without adverting to the author of ſuch deviation. As the laws of nature were eſtabliſhed by God for the wiſeſt and beſt purpoſes, we infer, with the utmoſt certainty, from our knowledge of the Divine perfections, that no ſuch deviation can take place but by the permiſſion of him who governs the world; and that no ſuch permiſſion will be granted but for ſome purpoſe of the higheſt importance. Of all this human reaſon is capable of judging; and therefore ſuch miracles as are deviations from the *known* laws of nature, and are likewiſe wrought for a purpoſe of the higheſt importance, and at the ſame time conſiſtent with the moral as well as natural attributes of God, are indeed deciſive evidence of a divine miſſion.

Though we heartily agree with this author reſpecting the ſufficiency of holy ſcripture, we do not think that he has always expreſſed himſelf happily on this ſubject. To us at leaſt he ſeems to think, that the goſpels, the acts of the apoſtles, and the twenty-one epiſtles, together with the Apocalypſe, which have come down to us, not only compriſe the whole of the Chriſtian ſcriptures, but were actually intended to compriſe the whole of them by the apoſtles and evangeliſts by whom thoſe books were written. For this opinion we can diſcover no grounds; and are ſurpriſed that a man of Mr. Smith's good ſenſe ſhould quote, in ſupport of it, the concluding verſes of the revelation of St. John. The New Teſtament certainly contains, nay, we are perſuaded, that the four goſpels and the acts of the apoſtles contain what is ſufficient to guide Chriſtians in the way to ſalvation. The epiſtles, however, have the ſame authority, and are in a high degree uſeful, as throwing much light on the doctrine and diſcipline of the infant churches; but were any of thoſe epiſtles of St. Paul,, which, in the opinion of Michaelis, have not come down to us, to be certainly recovered, we apprehend, that they would have an undoubted right to be added to the canon, and be of equal authority with thoſe which we happily poſſeſs. The paſſage quoted by the author from St. John, refers not to the collection of writings called the *New Teſtament*, but to the ſingle book of the Apocalypſe, of which alone the Apoſtle is ſpeaking when he ſays—

" I teſtify

"I teſtify unto every man that heareth the prophecy of this book, If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book: and if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

After mentioning the reluctance with which he oppoſes opinions that good men have long maintained, and obſerving that, in religion, we muſt not call any man maſter, Mr. Smith ſtates the chief deſign of the ſecond part of this work to be, to diſtinguiſh the pure oracles of truth from the fictitious matter with which they have been mixed in the beſt theological ſyſtems.

"Unſcriptural terms and phraſes," he ſays, "have long been the infallible teſt of orthodoxy; and many preachers maintain their popularity, by ringing a perpetual chime of ſuch words and expreſſions, as often cover nonſenſe, and miſlead their hearers. Theſe Chriſtians will probably charge the author with denying the doctrines, when only the abſurdities, which they add to them are condemned; and the manner in which they pervert the ſcriptures. If thoſe who maintain the ſentiments which are diſapproved can ſhow, by a fair interpretation of the ſacred writings, that their opinions are ſcriptural, the author, with pleaſure, will add them to his ſyſtem of principles." P. 137.

In the two firſt Eſſays of this part of the work he lays down and illuſtrates certain rules, which ought to be obſerved by thoſe who interpret the ſcriptures, and who are deſirous to form from the ſcriptures a correct ſyſtem of principles. In the third, fourth, fifth, ſixth, and ſeventh Eſſays, he explains, according to theſe rules, ſeveral ſcriptural terms and obſcure texts; and concludes the volume with extracts from authors whom he calls eminent, without mentioning either their names or their works from which the extracts are taken. We ſhall tranſcribe his rules for interpreting the ſcriptures, as well as thoſe which he gives for the forming of a correct ſyſtem of principles, referring the reader to the work itſelf for the illuſtration of theſe rules, as well as for his interpretation of particular terms and texts of ſcripture. His rules for interpreting ſcripture are ſix in number, and are as follows:

"1. The interpretation of any particular paſſage muſt be regulated by the ſubject to which it is applied, and by the principal deſign of the ſpeaker.

"2. In

" 2. In the ſcriptures, univerſal propoſitions are frequently uſed in a limited ſenſe. It is very common for the ſacred writers to employ general affirmations, reſpecting mankind, which apply only to the greater number, and not to the whole.—By interpreting theſe propoſitions in an unlimited ſenſe many abſurdities have been introduced into Chriſtianity.

3. " In order to underſtand any paſſages in the ſcriptures it it is neceſſary to aſcertain the character or perſons to whom it relates. All revelation may be comprehended under thoſe parts which reſpect mankind in general, or a particular ſociety, either civil or eccleſiaſtical, or thoſe which belong particularly to the ſaints, or thoſe which apply only to the wicked. Though every part of the ſcriptures be intended for the information of the whole human race, yet a great number of paſſages reſpect only the righteous, and many parts are applicable to none but the ungodly. By limiting thoſe paſſages to a part of mankind, which equally belong to the whole, or by extending expreſſions to all perſons which are meant only for a particular claſs, much injury hath been done to the intereſts of religion.

4. " As thoſe paſſages of revelation which relate only to the wicked muſt not be applied to the righteous, or thoſe which are ſpoken only to ſaints be adopted by ſinners, ſo the parts of ſcripture which particularly reſpect nations or churches cannot be aſcribed alſo to every individual.

5. " In order to underſtand the ſcriptures it is neceſſary to be well acquainted with the peculiar modes of expreſſion which abound in that book. The ſtyle of theſe writings is very different from modern compoſitions, and hence thoſe who are ignorant of the character and ſingularities of the Eaſtern and primitive languages frequently miſinterpret thoſe ſacred oracles.

6. " The whole ſyſtem of revelation muſt be explained, ſo as to be conſiſtent with itſelf. When two paſſages appear to be contradictory, if the ſenſe of the one can be clearly aſcertained, then that muſt regulate our interpretation of the other."

The author's rules for eſtabliſhing a ſyſtem of ſcriptural doctrines or principles.

1. " No article of faith can be eſtabliſhed from metaphors, parables, or obſcure and figurative texts.

2. " Before any text can be employed as a proof of doctrine, every term and expreſſion muſt be critically examined, in order to aſcertain with certainty the genuine ſenſe of the whole paſſage.

3. " In eſtabliſhing the practical parts of religion, it is neceſſary to diſtinguiſh thoſe articles which are only circumſtantial and temporary, from thoſe which are eſſential and permanent.

4. " In

4. "In applying the Scripture as a proof of any doctrine it is neceſſary to aſcertain if all that is meant be expreſſed; or if it be not, what is neceſſarily implied, in order to complete the ſenſe of the paſſage.

5. "No doctrine can be eſtabliſhed from the Scriptures, which is either contrary to reaſon or to the analogy of faith. Articles of revelation may be *above* our reaſon, but no doctrine which comes from God can be irrational, or *contrary* to thoſe moral truths which are clearly perceived by the mind of man.

6. "Thoſe doctrines which reſt only on inferences, and are not ſupported by the expreſs declarations of the Scriptures, are dubious, and not neceſſary to be believed."

Of theſe rules, the firſt ſix have only to be read with attention to be approved by every man of candour and reflection; and if thoſe who may feel themſelves inclined to object to any of the laſt ſix, will ſuſpend their opinion till they have ſtudied the author's illuſtrations of them, their objections will probably vaniſh from their minds.

Though Mr. Smith objects to building articles of faith on metaphors and figurative texts alone, he ſhows the importance of ſuch language when addreſſed to the imagination in order to influence the believer's conduct; and whilſt he condemns the proving of doctrines by metaphorical language, he admits that analogical expreſſions (which he accurately diſtinguiſhes from metaphor and allegory) muſt be employed even in this ſervice. "We have no words," ſays he, "for conveying to the mind the knowledge of heavenly things, but thoſe which are employed to expreſs earthly things." He likewiſe explains, in the moſt ſatisfactory manner, what he means by the *analogy of faith*, to which no doctrine really ſcriptural can be contrary, and obſerves, that whatever in theological ſyſtems is contrary to reaſon is oppoſite to ſelf-evident axioms or eſtabliſhed principles. "As an inſtance of this, the literal interpretation," he adds, "of the following text would be contrary to reaſon, and ought therefore to be rejected: *He took bread, and ſaid, take, eat, this is my body, which is broken for you.*"

If we were to object to any one of theſe rules it would be to the laſt, the propriety of which he certainly does not illuſtrate with the ſame perſpicuity as he illuſtrates the others; whilſt every logician knows that an inference fairly drawn is of equal ſtability with the premiſes on which it reſts. It is indeed from inference only, and from no direct precept either in the Old or in the New Teſtament, that Chriſtians ſanctify the *firſt* inſtead of the *ſeventh* day of the week; and

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he who believes this practice to be obligatory on the conſcience cannot receive the rule in queſtion, in all the latitude in which Mr. Smith ſeems to ſtate it.

The ſcriptural terms and obſcure texts, which this author explains according to theſe rules, are ſuch only as have given occaſion to theological controverſies, and affect our views of the principal doctrines of Chriſtianity. In performing this part of the taſk which he has undertaken, he appears to us on the whole to have been eminently ſucceſsful, though we have met with a few interpretations which we cannot adopt. In particular, we think, that in condemning the very firſt emotions of anger on *any* occaſion, he writes neither like a philoſopher nor a divine; and, if we miſtake not, ſome of the texts which he quotes in ſupport of his opinion, militate againſt it. When Chriſt ſaith, "Whoſoever is angry with his brother *without a cauſe*—εἰκῆ—ſhall be in danger of the judgment," his words ſurely imply that there may be a cauſe for ſome degree of anger which will *not* bring a man into danger of the judgment. We agree, however, with the author, that every degree of deliberate revenge is clearly prohibited by the Goſpel; and as there is no danger of mankind ever becoming too paſſive under injuries, we ſhall not examine his arguments philoſophically.

"The term *covenant* is analogically applied to the divine diſpenſations towards men ſince the fall. There is, however, a clear difference between the literal and the analogical ſenſe of the word. A covenant may be ſaid to be made between man and man, becauſe the contracting parties are on a level; but on account of the infinite diſtance between God and his creatures he cannot be ſaid *literally* to *make a covenant* with men; he merely reveals or gives to mankind his holy covenant." P. 223.

This is unqueſtionably juſt, and if our memory do not deceive us, Auguſtine, the celebrated Biſhop of Hippo, was the firſt divine of eminence who made that frequent uſe of the term *covenant*, which now prevails in the Chriſtian church. Yet we think there is ſome advantage in conſidering the ſeveral diſpenſations of God to man as *analagous* to covenants, provided the difference between the analogical and literal ſenſe of the term be not loſt ſight of; and we think likewiſe that this author is miſtaken when he ſuppoſes that the firſt revelation of God's will, under the form of a covenant in this ſenſe of the word, was made to Noah.

When "the Lord God commanded the man, ſaying, of every tree of the garden thou mayſt freely eat, but of the

tree of the knowledge of good and evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof thou ſhalt ſurely die," Adam could not fail to *infer* from the command, that if he ſhould abſtain from eating the forbidden fruit he ſhould not die. Here then was a covenant of eternal life given to the firſt man; given indeed by *inference*, which Mr. Smith's laſt rule for eſtabliſhing ſcriptural doctrines does not admit to be a foundation ſufficiently ſtable to ſupport ſuch a ſuperſtructure; but in this caſe the rule muſt be rejected, and the inference admitted, otherwiſe the whole ſyſtem of revelation will become unintelligible. We agree indeed with this author, that the covenant given by God to man in Paradiſe is very improperly called a *legal* covenant; and that it has been found neceſſary by thoſe who employ this language "to transform the Moſaic diſpenſation, as deſcribed in the Epiſtles to the Galatians and Hebrews, into a covenant of works, made with Adam;" but this is not the language of the great divines of the Church of England.

We recommend therefore to Mr. S. to review attentively what he has written on the term covenant, and to conſult both the Latin and Engliſh works of Biſhop Bull on the ſubject; for though we do not wiſh him to "call any man his maſter in religion," we are acquainted with no author, from whoſe works he will receive ſo many of thoſe valuable materials which he ſolicits for the illuſtration of a ſcriptural ſyſtem of Chriſtianity. We earneſtly adviſe him likewiſe before he goes to the preſs again, to read Calvin's *Inſtitutions* in the original. To the peculiar dogmas of that far-famed reformer we are as little partial as Mr. Smith can be; but we have never diſcovered, with him, Calvin's "manifeſt *incapacity* for accurately inveſtigating the doctrines of revelation;" nor have we the ſmalleſt wiſh to ſee his "Inſtitutions ſink into oblivion," though their author has certainly no title to be implicitly followed. That tranſlation of the Inſtitutions which Mr. Smith quotes we have never ſeen, but the original work furniſhes complete evidence of the ſuperior genius of its author; for a more compact ſyſtem than is there detailed, the ingenuity of man has perhaps never deviſed. This indeed cannot be ſaid of the Calviniſm of our *true churchmen*. They adopt ſome parts of the ſyſtem and reject others, the conſequence of which is, that their works abound with contradictions; but the ſyſtem of Calvin himſelf is conſiſtent throughout. "It is wholly built on the ſecret decree, and reſembles," as Dr. Kipling obſerves, "a machine ſo modelled and conſtructed, that if any one wheel, or any one peg, were taken out of it, the whole would fall

fall in pieces." Of this Calvin was fully aware, and therefore he admits all the conſequences of his *horrible decree*, for ſuch he himſelf calls it.

By this we do not mean to cenſure Mr. Smith's zealous oppoſition to that ſyſtem. So far from it, that we wiſh him ſucceſs in demoliſhing it entirely, but we think he will not be leſs likely to ſucceed in this undertaking for doing juſtice to the author, and not quoting his ſentiments through the medium of a miſerable tranſlation. We hope likewiſe that he will not ſuffer his zeal in this righteous cauſe to carry him to the oppoſite extreme of Socinianiſm. As far as he has hitherto gone we cheerfully accompany him, with the exception of the very few paſſages on which we have remarked, and of his vain attempts to prove that the Weſtminſter Confeſſion and Catechiſm are not Calviniſtical; but we ſhall not be able to accompany him in his next volume if he exhibit as a ſcriptural ſyſtem only "ſuch doctrines of revelation as are generally admitted by all denominations of proteſtants." The followers of Prieſtley call themſelves proteſtants, and if he limit his diſcuſſions to ſuch doctrines as they generally admit, his ſyſtem will contain very little that can be called Chriſtianity. Let him illuſtrate and arrange all ſuch doctrines of revelation as appear from *ſcripture* to be eſſential to the faith and practice of a Chriſtian; and where doubts ariſe reſpecting the ſenſe of any paſſage which relates to a *matter of fact*, let him take the aid, when he can find it, of ſuch writers of the three firſt centuries as were not perverted by a falſe philoſophy, and then we ſhall recommend his ſecond volume, as we earneſtly do the firſt, to every ſtudent of Chriſtian theology.

As he ſays, that "he is puzzled how to arrange the different articles of the Goſpel, ſo as to ſhow their dependence on and natural connection with one another," and ſolicits the aid of the friends of truth to extricate him from this puzzle, we beg leave to recommend to him as a clue the two firſt ſentences of *Locke's Reaſonableneſs of Chriſtianity*.—"It is obvious," ſays that illuſtrious friend of truth, "to any one who reads the New Teſtament, that the doctrine of redemption, and conſequently of the Goſpel, is founded upon the ſuppoſition of Adam's fall. To underſtand therefore what we are reſtored to by Jeſus Chriſt, we muſt conſider what the Scripture ſays we loſt by Adam." There is ſomething to the very ſame purpoſe in the writings of Calvin, though we cannot at preſent turn to the paſſage.

The meaning therefore of the 16th and 17th verſes of the ſecond chapter of the book of Geneſis ſeems to be what the

author of a ſcriptural ſyſtem of Chriſtianity ought *firſt* to aſcertain; for theſe verſes, as they were underſtood by the people for whoſe immediate uſe they were written, certainly expreſs the penalty threatened to the eating of the forbidden fruit, and as certainly imply the moſt dreadful of its conſequences. When the meaning of this paſſage ſhall have been aſcertained, and the firſt doctrine of Chriſtianity eſtabliſhed, there can be no difficulty in arranging the other doctrines, ſince they ſhould certainly follow each other in the order in which they were revealed. As there is ſomething peculiar—or at leaſt ſuppoſed to be peculiar—in the phraſeology of the two important verſes in queſtion, we think Mr. Smith ſhould begin his inveſtigation of their meaning, by comparing them with every paſſage in which a ſimilar phraſeology is employed by the ſame author; and to convince him that we wiſh ſucceſs to his undertaking we beg leave to refer him to the 592d and 593d pages of our 21ſt volume, where he will find the greater part, if not the whole, of the texts in the writings of Moſes where the reduplication—*dying, thou ſhalt die*—occurs.

ART. XI. *Marmion; a Tale of Flodden Field. By Walter Scott, Eſq.* 4to. 503 pp. 1l. 11s. 6d. Miller, &c. 1808.

WHEN the public are delighted by any work of genius and imagination, nothing can be more unhappy than for a critic gravely to ſit down, to prove to them that they ought not to be delighted; and that their favourite has faults which ought not to be forgiven. It is better, in ſuch caſes, for the critic to enquire what may be the cauſe of that general feeling, than to endeavour to counteract it; what real charms there are which carry away the reader by their effect, and preclude that exact diſcrimination, for which time alone can prepare the way. In the preſent inſtance that general feeling is obvious; the poem of Marmion is bought up in every form, as faſt as the preſs can multiply the copies, and almoſt every reader has paid his tribute of admiration before the critic can commit his opinion to the preſs. In this caſe, indeed, we are ſo far from wiſhing to reſiſt the public taſte, that we confeſs ourſelves to partake of it; and though we have undoubtedly exceptions to make, we have many and high commendations to beſtow.

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The fault of ordinary writers is that of proceeding inertly in the beaten tracks, and ſeeking only to do that which has often been performed as well, and perhaps much better, before. The injudicious ambition of originality, on the contrary, is ſeen chiefly in fooliſh innovations upon thoſe ſtyles of compoſition which have already their eſtabliſhed rules; from which the author raſhly preſumes to deviate, for no better reaſon, frequently, than becauſe the greateſt writers before him had thought proper to conform to them. Genuine originality ſtrikes out new paths, makes its own laws, and leaves the world to decide at leiſure, wherein it has been happy and wherein unfortunate in its inventions. Mr. W. Scott belongs to the laſt-mentioned claſs: his ſtyle of narrative, in this poem and in the Lay of the Laſt Minſtrel, is excluſively his own; for though he has taken ſome hints and ſome colours from the minſtrelſy of early times, there is nothing that exactly reſembles theſe compoſitions in the poetry of any preceding writer. It is a kind of Lyric narrative, partaking occaſionally in ſome qualities of the Epic, but always more eaſy and familiar. This novelty of form has certainly ſome attraction, which would be loſt in the hands of imitators, or even in his own if too often repeated; but it is by no means all that the poet has to offer. He excels moſt particularly in truth and vivacity of deſcription, in well-imagined novelty of ſituation, and in occaſional touches of character. Theſe attractions are ſo thickly ſown that the reader has, in a manner, no reſpite from them, but is carried from the one to the other, without being allowed much time to reflect upon the moral ſources of his gratification, in which the compoſition is chiefly deficient. The very firſt lines of the poem preſent a rich and beautiful picture.

"Day ſet on Norham's caſtled ſteep,
And Tweed's fair river, broad and deep,
And Cheviot's mountains lone;
The battled towers, the Donjon keep,
The loophole grates where captives weep,
The flanking walls that round it ſweep,
In yellow luſtre ſhone.
"The warriors on the turrets high,
Moving athwart the evening ſky,
Seem'd forms of giant height;
Their armour, as it caught the rays,
Flaſh'd back again the weſtern blaze,
In lines of dazzling light." P. 23.

This is followed by a ſtriking deſcription of the approach of the hero Marmion, with his attendants, and his entry

into the caſtle. We object not to this deſcription on account of its minuteneſs. We cannot forget that the moſt pictureſque of all poets, Homer, is frequently minute, to the utmoſt degree, in the deſcription of the dreſſes and accoutrements of his perſonages. Theſe particulars, often inconſiderable in themſelves, have the effect of giving truth and identity to the picture; and aſſiſt the mind in realizing the ſcene, in a degree which no general deſcription could ſuggeſt; nor could we ſo completely enter the caſtle with Lord Marmion, were any circumſtances of the deſcription omitted. Throughout the poem a ſucceſſion of pictures is preſented to the reader, intereſting in themſelves, and remarkable alike for accuracy and vivacity. Thus, in the ſecond book, the ſailing of the Nuns of St. Hilda for the firſt time.

" 'Twas ſweet to ſee theſe holy maids,
Like birds eſcaped to green-wood ſhades,
Their firſt flight from the cage;
How timid, and how curious too,
For all to them was ſtrange and new,
And all the common ſights they view
Their wonderment engage.

" One ey'd the ſhrouds and ſwelling ſail
With many a benedicite;
One at the rippling ſurge grew pale,
And would for terror pray;
Then ſhriek'd becauſe the ſea-dog, nigh,
His round black head and ſparkling eye
Rear'd o'er the foaming ſpray;

" And one would ſtill adjuſt her veil,
Diſorder'd by the ſummer gale,
Perchance left ſome more worldly eye
Her dedicated charms might ſpy;
Perchance becauſe ſuch action grac'd
Her fair-turn'd arm and ſlender waiſt.
Light was each ſimple boſom there." P. 78.

The deſcription of the *penitential vault*, in the ſame Canto, has ſome ſtriking circumſtances, but of a more ordinary kind, and ſuch as belong to the common mechaniſm of terror in modern writings. But the march of Lord Marmion over the mountains, in the opening of the next Canto, is new and highly appropriate.

" Oft on the trampling band, from crown
Of ſome tall cliff, the deer look'd down;

On

On wing of jet, from his repoſe
In the deep heath, the black-cock roſe;
Sprung from the grove the timid roe,
Nor waited for the bending bow;
And when the ſtony path began,
By which the naked peak they wan,
Up flew the ſnowy ptarmigan." P. 134.

We ſhould fill a conſiderable ſpace with that which many of our readers muſt have obſerved before, if we were to extract all the paſſages of admirable deſcription, which occur in the ſix Cantos of this poem. We may particularize, as remarkable, the views of the Scottiſh Camp, and the City of of Edinburgh in Canto 4;—the various troops deſcribed in Canto 5;—the figure of Lady Heron ſinging at the Scottiſh Court; Tantallon Caſtle, in Canto 6; and the whole view of the battle, which for rapidity and livelineſs exceeds almoſt any thing that we have ſeen. From this latter we cannot refuſe ourſelves the pleaſure of taking a ſpecimen, where the Scots begin the battle by firing their tents.

" But ſee, look up, on Flodden bent,
The Scottiſh foe has fired his tent'.
And ſudden, as he ſpoke,
From the ſharp ridges of the hill,
All downward to the banks of Till,
Was wreathed in ſable ſmoke;
Volumed and vaſt, and rolling far,
The cloud enveloped Scotland's war
As down the hill they broke;
Nor martial ſhout, nor minſtrel tone,
Announc'd their march; their tread alone,
At times one warning trumpet blown,
At times a ſtifled hum,
Told England, from his mountain throne
King James did ruſhing come.—
Scarce could they hear or ſee their foes,
Until at weapon-point they cloſe.—
They cloſe in clouds of ſmoke and duſt,
With ſword-ſway and with lance's thruſt,
And ſuch a yell was there,
Of ſudden and portentous birth,
As if men fought upon the earth
And fiends in upper air.
Long looked the anxious ſquires, their eye
Could in the darkneſs nought deſcry.

" At length the freſhening weſtern blaſt
Aſide the ſhroud of battle caſt,

And firſt the ridge of mingled ſpears
Above the brightening cloud appears;
And in the ſmoke the pennons flew,
As in the ſtorm the white ſea-mew.
Then marked they daſhing broad and far
The broken billows of the war,
And plumed creſts of chieftains brave
Floating like foam upon the wave,
But nought diſtinct they ſee.
Wide raged the battle on the plain,
Spears ſhook, and falchions flaſhed amain;
Fell England's arrow flight like rain,
Creſts roſe, and ſtooped, and roſe again,
Wild and diſorderly." P. 354.

If any thing can place a quiet reader in imaginary view of a battle it muſt be ſuch a deſcription as this, which, even in its indiſtinctneſs, gives images ſufficient to engage and fill the mind. Such are the deſcriptive beauties abounding in this poem. The ſituations alſo which call them forth are various and intereſting. The touches of character are leſs frequent, but ſometimes are ſtrong. Thus the feelings of an ardent warrior at viewing a ſplendid hoſt, though of an enemy, are here well expreſſed.

" Lord Marmion viewed the landſcape bright,—
He view'd it with a chief's delight,
Until within him burned his heart,
And lightning from his eye did part,
As on the battle day;
Such glance did falcon never dart
When ſtooping on his prey.

" Oh! well, Lord Lion, haſt thou ſaid,
Thy King from warfare to diſſuade
Were but a vain eſſay;
For, by St. George, were that hoſt mine,
No power infernal nor divine
Should once my ſoul to peace incline
Till I had dimm'd their armour's ſhine
In glorious battle fray!" P. 217.

The circumſtances between old Angus and the King, and between the ſame peer and Marmion at their parting, are alſo highly characteriſtic. The attractions we have here enumerated, added to that of an eaſy and natural verſification, which ſeems to be entirely unpremeditated, will ſufficiently account for the great popularity of Marmion, notwithſtanding the faults, which are many, in the plan and conduct of the ſtory. But the beauties prevail over the faults, becauſe the former are

ſeen

ſeen and felt at a glance, whereas the latter are chiefly perceived upon reflection.

It is a fault undoubtedly, in the firſt place, that the hero is a perſonage avowedly fictitious; but it is a much more conſiderable blemiſh that his character is altogether deteſtable. Beſides his courage and warlike ſkill he has nothing about him to create reſpect. He is not only a ſeducer and forſaker of virgins, but an avaricious fortune-hunter, a falſe and treacherous accuſer, a ſuborner of forgery, an unfeeling conſpirer againſt high merit. Theſe low crimes, ſo entirely inconſiſtent with his high baronial pride, meet us at every part of the tale, and forbid us for a moment to feel intereſted in his fate. The unfortunate nun whom he ſeduced, who might have been intereſting, is alſo made odious by the unnatural and unrepented part which ſhe bears in the conſpiracy; a conſpiracy ſo evidently againſt herſelf, that the motive attributed to her can hardly be comprehended. In a tale of pure invention it is rather extraordinary that an author ſhould ſelect circumſtances, which, if they had been forced upon him by the ſtubbornneſs of hiſtorical truth, would have been deemed adverſe and unfortunate. Still Marmion is the hero, and, by the predominance of his odious figure, the characters which ought to have created intereſt are thrown completely into ſhade. De Wilton, whoſe nocturnal triumph over Marmion, and generous forbearance, ſeem intended to exalt him in the reader's opinion, loſes that advantage by the hobgoblin terror which overpowers his brave antagoniſt in the encounter. Nor is the motive for his forbearance very intereſting. It is not any generous feeling of his own, but the mere recollection of a promiſe, not at all likely to have been exacted, and little likely to have been recalled, in the temper of mind attributed to him at the time. Even poetical juſtice is but partially obſerved, for though the odious Marmion dies, he dies like a hero; and though his injured rival is made happy, his actions are kept out of ſight, and only briefly intimated at the end; nor has he any open ſatisfaction againſt his treacherous antagoniſt.

We have ſpoken of the poem as known probably to every reader, and therefore have not attempted to detail the fable. In the briefeſt form it is this. Lord Marmion, a nobleman of high rank in Henry the Eighth's reign, who has forſaken one lady unjuſtly, and is ſeeking another by ſtill greater injuſtice, is ſent on an embaſſy to the court of Scotland. At this very period the unfortunate female whom he has left is put to death, and by a ſtrange accident the other falls into his power. He performs his embaſſy, and returns juſt time

enough

enough to join in the battle of Flodden-field, where he is killed, and the rival whom he had moſt treacherouſly ſupplanted is reſtored to his honour, and poſſeſſes the lady. The improbabilities in the conduct of the ſtory are numerous and extraordinary, particularly the circumſtances, without exception, that relate to the diſguiſed De Wilton. Inſomuch that the preternatural tales adopted from the ancient chroniclers are hardly to be eſteemed the moſt incredible paſſages. Yet, notwithſtanding theſe exceptions, there is a charm in the whole, which has pleaſed and muſt pleaſe. It is a work of genius, and of that rank of genius which dares to offend, and yet is juſtly confident of ſucceſs.

The ſix cantos of the poem have each a poetical introduction, addreſſed to ſome eſteemed friend of the author. But theſe are ſo entirely detached from the poem itſelf that they form no part of the conſideration. Nor do we ſuppoſe that they are often read in their places, on account of the total interruption to the ſtory which they produce. It would not ſurely have been difficult to have given them more connection, and to have made them properly introductory to the ſeveral parts to which they are prefixed. But this has not been attempted. The author is content to addreſs his friends on the ſubject of their common taſtes, purſuits, or ſocial intercourſe: or, where he comes the cloſeſt to his ſubject, to introduce an apology for the ſtyle of his compoſition. Theſe introductions nevertheleſs have merit in themſelves, and ſuffer chiefly from the impropriety of their ſituations. They are very well bred gentlemen, but they intrude themſelves where their company is not wanted. We ſhould not do juſtice to our own feelings, nor to the patriotiſm of the poet, if we inſerted not the noble encomium on Pitt, which adorns the firſt introduction.

" Nor mourn ye leſs his periſhed worth,
Who bade the Conqueror * go forth,
And launched that thunderbolt of war
On Egypt, Hafnia, Traſalgar;
Who, born to guide ſuch high emprize,
For Britain's weal was early wiſe;
Alas! to whom th' Almighty gave,
For Britain's ſins, an early grave;
His worth, who in his mightieſt hour
A bauble held the pride of power,
Spurn'd at the ſordid love of pelf,
And ſerved his Albion for herſelf;

* Nelſon.

Who

Who when the frantic crowd amain
Strain'd at ſubjection's burſting rein,
O'er their wild mood full conqueſt gained,
The pride he would not cruſh, reſtrained,
Shew'd their fierce zeal a worthier cauſe,
And brought the freeman's arm to aid the freeman's laws.

" Hadſt thou but liv'd, though ſtripp'd of power,
A watchman on the lonely tower,
Thy thrilling trump had rouſed the land,
When fraud or danger were at hand;
By thee, as by the beacon light,
Our pilots had kept courſe aright;
As ſome proud column, though alone,
Thy ſtrength had propp'd the tottering throne.
Now is the ſtately column broke,
The beacon light is quenched in ſmoke,
The trumpet's ſilver ſound is ſtill,
The warder ſilent on the hill!

" Oh, think how to his lateſt day,
When Death, juſt hovering, claim'd his prey,
With Palinure's unalter'd mood,
Firm at his dangerous poſt he ſtood,
Each call for needful reſt repell'd,
With dying hand the rudder held,
Till in his fall, with fateful ſway,
The ſteerage of the realm gave way!
Then while on Britains' thouſand plains,
One unpolluted Church remains,
Whoſe peaceful bells ne'er ſent around
The bloody tocſin's maddening ſound,
But ſtill, upon the hallowed day,
Convoke the ſwains to praiſe and pray;
While faith, and civil peace are dear,
Grace this cold marble with a tear,
He who preſerved them, PITT, lies here." P. 9.

In his various addreſſes to his friends, Mr. Scott expreſſes, with ability, much that is amiable in them and in himſelf: nor will many doubt the ſincerity or the juſtneſs of his praiſes, when they read the names of the perſons addreſſed.

In his language Mr. Scott has thought it allowable to preſerve ſomething of the Border ſtyle, ſomething of the ancient Scottiſh and Engliſh, as thinking his readers ſufficiently ſchooled to theſe by his former publication. We doubt not, however, that many readers find him obſcure in theſe inſtances, in which he has indulged perhaps too far.

They

They are analogous to what Ariſtotle called γλωσσαι, and which he allowed to a certain degree to elevate the ſtyle. In a very few inſtances he is incorrect in grammar; as in uſing *me* for *I* in page 291, and the Scotticiſm *would* for *ſhould* in p. 324. But in general his ſtyle is no leſs accurate than it is lively, and well calculated to pleaſe without wearying the reader.

ART. XII. *Sermons, chiefly deſigned to elucidate ſome of the leading Doctrines of the Goſpel. By the Rev. Edward Cooper, Rector of Hamſtall Ridware in the County of Staffordſ; Chaplain to the Right. Hon. the Earl of Courtoun; and late Fellow of All Souls' College, Oxford.* Cr. 8vo. pp. 310. 5s. Cadell and Co. 1806.

AT a time when wrong principles, on ſome of the leading doctrines of the goſpel, are very diligently diſſeminated, when men are taught that they are to owe their ſalvation only to arbitrary, partial, and irreſpective decrees, and not to the univerſal mercy of Chriſt; and are taught not to hope that they are in the number of the elect, unleſs they can feel ſome inward and happy experience of it, the diſcourſes which inculcate true doctrines on theſe ſubjects obtain a peculiar value. The ſoundneſs of Mr. C. in theſe matters has long been known to us. In a ſermon printed in 1802 *, he defined the true limits of opinion, on all ſuch ſubjects; the real doctrines of our Church, and the abuſe and exaggeration of them; the points to be defended, and thoſe to be rejected. Conformably to theſe doctrines he afterwards publiſhed a volume of Sermons †, in which, becauſe he treats frequently on faith and grace, ſome have ſuppoſed him to favour the abuſes againſt which he had publicly reaſoned. It is no ſuch thing. We examined thoſe Sermons, and found them what we expected: true to the doctrines of the Church, and hoſtile to the perverſions of them.

The ſame we can juſtly and decifively ſay of theſe, and we can ſay alſo that they are powerful in their proofs,

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* Br. Crit. vol. xxi. p. 197.
† Br. Crit. vol. xxxv. p. 430.

and

and natural in their eloquence. The ſubjects are momentous: 1. The ſin and danger of neglecting the great ſalvation of the Goſpel. 2. The life and death of the real Chriſtian. 3. The duty of ſurrendering ourſelves to God. 4. Angels rejoicing over the penitent ſinner. 5. Conſolation to the afflicted. 6. Expoſtulation with careleſs ſinners. 7. The grace of Chriſt ſufficient for his people. 8. Hezekiah's fall conſidered and applied. 9. The duty of confeſſing Chriſt before men. 10. The advantages of godlineſs as to the preſent life. 11. Earneſtneſs in religion, recommended and enforced. 12. The marks of true faith ſtated and explained.

In the laſt of theſe ſubjects muſt the author be detected, if any where, in a leaning to the enthuſiaſts. On the contrary, we find him ſtrongly and clearly oppoſing that falſe doctrine of experience, which made the miſery of poor Cowper's life.

"You complain, perhaps, that 'you have no comfortable experience of your acceptance in the Beloved; that you feel not that full and firm perſuaſion of your intereſt in Chriſt, with which true faith would be attended.' This is no uncommon ſubject of complaint, with thoſe who bewail their unbelief. But where, I would aſk, have you been taught the *neceſſity* of a comfortable experience of your acceptance in the Beloved? Whence have you derived the knowledge, that true faith would be certainly attended with a full and firm perſuaſion of your intereſt in Chriſt. The ſcriptures neither maintain nor encourage any ſuch poſition. They ſpeak indeed of *a good hope through grace*, of *a ſtrong conſolation*, of *the aſſurance* of faith: but they ſpeak not of theſe things as being ſo eſſentially interwoven with the nature of faith, as that faith cannot exiſt without them. My brethren, you are confounding two things together, which have no indiſpenſable, no neceſſary connection with each other. That *love of God ſhed abroad in the heart, by the Spirit, which He hath given us*; that *witneſſing of the Spirit with our ſpirit, that we are the children of God*; that *rejoicing with joy unſpeakable and full of glory*, are privileges, which frequently accompany faith: privileges, the attainment of which is highly conducive to our peace, to our uſefulneſs, to our perſeverance and activity in well-doing: privileges, therefore, which we cannot too highly value, or too anxiouſly ſeek. But is faith not faith unleſs accompanied with theſe privileges? Does even the total abſence of them prove that faith is abſent alſo? Harbour not ſuch unſcriptural ſentiments. The true believer often *walketh in darkneſs and ſeeth no light.*" P. 299.

We

We find alſo throughout the Sermons the mercy of God in Chriſt deſcribed as univerſal, as offered to all who will adopt the revealed means. In theſe, and other eſſential points, they appear to us to be ſound, and as ſuch we recommend them.

ART. XIII. *Zoography; or the Beauties of Nature diſplayed. In ſelect Deſcriptions from the animal and vegetable, with Additions from the mineral Kingdom. Syſtematically arranged. By William Wood, F.L.S. Illuſtrated with Plates, deſigned and engraved by Mr. William Daniell.* In Three Volumes, &c. 8vo. 3l. 6s. Cadell and Davies. 1807.

THE claims of this pleaſing work to the notice and regard of the public are very extenſive, but in no reſpect more remarkable than from the number and excellence of the plates. They amount to no leſs than ſixty, all deſigned and engraved by Mr. W. Daniell, who has been particularly attentive, not only to give the principal figure in each with correctneſs, but to place it near ſuch objects, and in the midſt of ſuch ſcenery, as are beſt calculated to give a correct notion of its natural ſituation and habits. To the advantage of having ſtudied theſe ſituations in nature, Mr. Daniell adds that of a practiſed and very ſkilful hand in delineation; and we may ſafely ſay, that, without the aid of foreign and extenſive travel, ſo much general conception of nature cannot eaſily be obtained, as by contemplating the plates in this work.

The work profeſſes not to be more than a compilation, and if it did profeſs it, would be deluſive; ſince, from the very nature of the caſe, to compile well is the beſt art that can be employed, in giving an extenſive view of natural objects. "We have not ſcrupled," ſays the author, "to adorn our bird with borrowed plumes, and will ingenuouſly confeſs, that, wherever we have met with materials to our mind, we have freely made uſe of them." "It conſiſts," he alſo ſays, "of a ſelection of thoſe objects of natural hiſtory, which appeared to us beſt calculated to excite the attention of thoſe who have any reliſh for this rational purſuit, and moſt likely to afford amuſement to the many who care but little about the ſtudy." But though the work is not ſtrictly ſcientific, nor the arangement ſuch as would

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be followed in a book of pure ſcience; there is given, to all the leading ſubjects, a conciſe Linnæan ſpecification, with reference to authors of reputation who have have treated of them.

The firſt of theſe volumes contains a ſelection of quadrupeds and birds; the ſecond, reptiles, fiſhes, inſects, cruſtacea, &c.; the third, ſome of the moſt important of the vegetable productions of nature, with ſome account of remarkable objects in the mineralogical kingdom. It is not perhaps important to give ſpecimens of writing from a book, the moſt ſtriking paſſages of which are tranſcribed from other works. Suffice it to ſay, that the ſtyle is clear and good; the objects of information uſually well ſelected; and the general tendency inſtructive not only in mere facts, but as to the right concluſions to be drawn from them. We particularly approve the uſe which Mr. Wood has made of the obſervations of Dr. Paley, deducing the moſt irrefragable proofs of divine wiſdom, and contrivance from the various objects of the natural world. This, as well as other conſiderations, points it out as a book particularly well calculated, not only to excite the reaſonable curioſity of young perſons; but to give a right bias to their reaſonings upon natural hiſtory.

ART. XIV. *A Sermon on the Tranſlation of the Scriptures into the Oriental Languages; preached before the Univerſity of Cambridge, May* 10, 1807. *By the Rev. Francis Wrangham, M.A. F.R.S. of Trinity College, Cambridge.* 4s. 4to. 51 pp. 3s. 6d. Mawman. 1807.

ART. XV. *A Sermon preached before the Univerſity of Cambridge, on the 28th of June,* 1807. *Agreeably to the Inſtitution of the Rev. Claudius Buchanan. By John Dudley, M.A. Of Clare Hall.* 4to. 39 pp. 2s. 6d. Cadell and Davies. 1807.

ART. XVI. *The Expediency of Tranſlating our Scriptures into ſeveral of the Oriental Languages, and the Means of rendering thoſe Tranſlations uſeful, in an Attempt to convert the Nations of India to the Chriſtian Faith; a Sermon preached before the Univerſity of Oxford, Nov.* 7, 1807. *By the Rev. Wm. Barrow, of Queen's College, LL.D. and F.S.A. Author of an Eſſay on Education, and the Bampton Lecture*

Lecture Sermons for 1799. 4to. 29 pp. 1s. 6d. Rivingtons. 1808.

ART. XVII. *A Sermon on the Duty and Expediency of tranſlating the Scriptures into the current Languages of the Eaſt, for the Uſe and Benefit of the Natives; preached by Special Appointment before the Univerſity of Oxford, Nov.* 29, 1807. *By the Rev. Edward Nares, M.A. Late Fellow of Merton College, and Rector of Biddenden, Kent.* 4to. 70 pp. 3s. 6d. Rivingtons. 1808.

SINCE the appearance of Mr. Buchanan's Memoir, on forming a church eſtabliſhment in India*, a moſt momentous queſtion has ariſen, reſpecting the expediency and duty of endeavouring to convert the native population of that country to Chriſtianity. This was not of neceſſity connected with the former propoſal. It was very poſſible to form a proper, and even an ample eſtabliſhment for our own religion, with reference only to our European ſubjects, without interfering at all with the religions of that country: and ſo far as the deſire of paying due honour to our Holy Faith was concerned, we acquieſced in the propriety of the Rev. Memorialiſt's ideas; in a general way at leaſt, and without diſcuſſing the particulars of his plan. But the ſubject has now taken a very different form; and as it is earneſtly contended by many perſons, that we ought at all hazards to attempt the converſion of the Indians, it becomes neceſſary to write with extreme caution on every topic connected with the religion of India, leſt, in approving ſome ſteps, we ſhould be thought to agree to the whole that is now propoſed. Let us then preciſely ſtate the opinions, which, on the matureſt conſideration, we hold upon the whole ſubject.

1. Of the propriety of doing honour to our own Holy Faith, among ourſelves, and manifeſting in all ways our ſincerity in the profeſſion of it, we cannot entertain a doubt.

2. Of the propriety of diſſeminating the Holy Scriptures, in as many languages as we can, that the unenlightened may at leaſt enjoy the poſſibility of an acceſs to the truth, we are equally convinced.

3. But againſt every other mode of proſelytiſm, beſides our own example, and the offer of the Scriptures, ſituated

* See Brit. Crit. vol. xxvii. p. 217.

as

as we are in India, we think it neceſſary to proteſt, in the very ſtrongeſt manner; being convinced that it muſt lead not only to the deſtruction of ourſelves, but of every trace of our religion in that country.

The great argument for attempting to convert the Indians is this. That Providence has given us an extenſive power and influence in India, and therefore, not to exert them in favour of the truth is to appear indifferent to it, and ungrateful to the Giver of thoſe benefits. But if Providence has given us power and influence, by means of our adherence to certain principles, which we can clearly point out; then to depart from thoſe principles, and act in contradiction to them, is ſo far to rebel againſt Providence, and prepare the way for our own deſtruction. Our empire in India is eſtabliſhed in the hands of a comparatively ſmall number of Europeans, over many millions of native inhabitants. It ſtands, therefore, as all ſuch governments muſt ſtand, by confidence rather than by ſtrength; by the attachment of the native ſubjects, and particularly of the native troops, rather than by any power, or poſſibility of power, belonging to ourſelves. A few thouſands cannot poſſibly by ſtrength poſſeſs dominion over millions. Now the confidence and attachment, by which we reign in India, are founded very principally on the perſuaſion and experience, that, with the religious opinions and practices of the people, we ſhall not in the leaſt interfere. The moment that perſuaſion ſhall be reverſed, we are gone. To their religions, of whatever kind, they are all bigotted; and would not for a moment ſupport a power, from which they apprehended danger in that quarter. So dreadful a warning, as we received at Vellore, cannot be contemplated without horror! But it is a picture of the whole country, if once it becomes agitated by a religious alarm! If it ſhall avert that danger, the Engliſh blood there ſpilled will not have flowed in vain.

Our power and influence in India, as they were the gift of Providence, ſo will they be employed by Providence, in its own way; to produce, in due time, all ſuch effects as are decreed; but if we preſume to interfere, with our aukward precipitance, and our unauthorized departure from thoſe principles by which we have been raiſed, we depart from that which Providence has favoured; we prefer our own methods to thoſe of Heaven; and therefore muſt expect the very contrary reſult. We ſay this with deciſion, even on the ſuppoſition that the pureſt form of

Chriſtianity alone was likely to be taught, the Chriſtianity of the Church of England; but if, inſtead of this, there be the utmoſt danger, that the wildeſt and moſt abſurd fanaticiſm will be diſſeminated, in a tenfold degree, how infinitely greater would be the folly, to hazard every thing for ſuch an object.

After theſe preliminaries, now become ſo neceſſary, we take up the four diſcourſes, preached in conſequence of the donations of Mr. Claudius Buchanan; the ſubject of which is ſimply the propoſal of tranſlating the Scriptures into the languages of India; to which, ſo far as they adhere, they will now be underſtood to have our general aſſent and approbation.

Mr. Wrangham, whoſe ideas of compoſition differ ſo widely from ours, that we never have had the ſatisfaction of approving his productions, has in this inſtance outgone himſelf in metaphorical inflation and bombaſt. With reſpect to his ſentiments, he takes for granted, that our countrymen are criminal for not having ſooner undertaken to give the Scriptures to their Indian ſubjects: as to the immediate queſtion, therefore, he confines himſelf to examining the expediency of certain modes of proceeding in preference to others. The reſult of his apparently elaborate, but rather oſtentatious enquiry is, that he recommends tranſlating the Scriptures into the ten living dialects of Hindoſtan, as enumerated by Sir W. Jones, and into the Arabic and Sanſcrit. But he propoſes only a ſelection from the ſacred books; and theſe he would have tranſlated from the authorized Engliſh verſion, with amendments to be introduced by a NATIONAL SYNOD, appointed for that purpoſe. Such is the outline of this preacher's plan. But, for the language in which it is conveyed, it ſurpaſſes all example in extravagance. He begins, not very appoſitely, with a ſentiment reſpecting the queſtion of praying in an unknown tongue, and preſently tells us, that in the time of our firſt Mary, "the *thick darkneſs* of popery was fled. *The ſtar in the Eaſt had appeared.* I ſpeak not of the wavering and meteorous glare of the 8th Henry, whoſe boiſterous influences, even when friendly, were ungenial; but of the milder and more ſteady radiance of his ſucceſſor —the *Sun of Righteouſneſs* himſelf was on the verge of the horizon, and the land was about to be illumined with the *perfect day:* for in the very next year Elizabeth mounted the throne." P. 11. Who would not ſuppoſe that the preacher meant to call Edward the 6th the *Star in the Eaſt*, and Elizabeth *the ſun of Righteouſneſs?* But we preſume,

ſume, though his ſublimity makes him unintelligible, he can only intend to allude to the degrees of reformed faith then appearing. Preſently we are told that, "In the green wreath, which thickens round the brow of England, the oak and the laurel mingle largely, but the palm of Judea predominates." P. 3. Preſently, the emblem of logic "as deſignated by one of the ancients, the clenched fiſt, was indeed *pugnacious*, but not ſufficiently ſo for their (the papiſts) purpoſe. They deemed it requiſite to wage a fiercer war than that of words; and their new and more formidable ſyllogiſms were *bundles of faggots*. They had drugged the underſtandings of their followers with *narcotics*, they now proceeded to *inflame* their hearts with *ſtimulants*." P. 4. We have before cenſured the ſtyle of Mr. W., and he has condemned our taſte for it; but theſe ſpecimens, which are all extraneous to his real ſubject, will tend to bring the queſtion to an iſſue: and we can aſſure our readers that the building is far from deficient in that which the veſtibule ſo richly diſplays *.

Mr. Dudley, who followed Mr. Wrangham at Cambridge, unfortunately admires his predeceſſor, and therefore has attempted in ſome degree to imitate him. He ſays of him, that *he* had already diſcuſſed "with all the blaze of eloquence" (blaze indeed!) moſt of the particulars reſpecting the tranſlation of the Scriptures into the Oriental languages. He therefore confines himſelf to the probable effects of the meaſure. He undertakes to prove that the virtues and vices of the Hindoo are all derived from his religion. We do not however object to the general doctrines of Mr. D., ſince he allows that, "Before the tranſlated Scriptures can be expected to produce any viſible effect, (in India), they muſt lie long open to the cool and ſlow inſpection of the Indian ſtudent." Here is nothing of laboured converſions, nothing of multiplied miſſions, and conſequently nothing that is dangerous. The Scriptures only offered, and left to produce their own effect, can cauſe no evil, nor apprehenſion of evil conſequences.

The two preachers of Oxford are much leſs oſtentatious in their ſtyle, and much more clear in their arguments than the gentlemen juſt noticed. Dr. Barrow argues, (on the principles of Dr. Johnſon's Letter concerning the Erſe Tranſlation of the

* Think, reader, of "the improvement of *ſtereo-typography* inſerting its *proudeſt jewel* in the *coronet of Stanhope*," winding up a paragraph in a Sermon!

Scriptures), in ſupport of the duty of communicating to thoſe in ignorance the ſaving knowledge we poſſeſs. That ſuch is our duty, where we meet with ſuitable diſpoſitions, muſt undoubtedly be granted. "We ſhall teach thoſe with the beſt effect," ſays Dr. B. himſelf, "who are moſt willing to be taught;" but this by no means appears to be the caſe with the native population of India. We do not, however, deny his poſition, that it is expedient to furniſh them with tranſlations of the Scriptures. With Mr. Wrangham Dr. B. coincides, in recommending only a partial tranſlation, and in approving the authorized verſion of our church as the baſis of the work. The latter part of this diſcourſe is employed in the enquiry how our religion is likely to be received by the various claſſes of Aſiatics? which among them may be expected firſt to embrace it, and on what motives? and concludes by recommending, like the Memoir of Mr. Buchanan, a more marked and oſtenſible attachment to our religion among ourſelves, that we may invite the natives to it by example as well as precept.

Mr. E. Nares, the other Oxford preacher, publiſhed later, and even after the diſputes had commenced, which followed the publication of Mr. Twining's Letter. This letter he briefly notices in his preface, but ſays in anſwer to it, "that it is a mere *petitio principii* to pretend that Chriſtianity *muſt* be objectionable to the feelings of the natives of India." We fear, however, that the gentlemen who have aſſerted it know it to be a fact, which indeed is confirmed to us by private teſtimony of the greateſt weight:—that they are bigotted to their own ſuperſtitions, and moſt acutely jealous of any attempt to encroach upon or interfere with them. They are the more jealous, the more our power ſeems formidable to them. But ſtill if no propoſal be made but that of tranſlating the Scriptures, and leaving the reſult to time, we agree with this and the other preachers, that it is a meaſure by all means to be approved and encouraged.

This fourth Sermon appears to us an excellent production. Pure and unaffected in ſtyle, and clear in argument, it enters more deeply into the ſubject than that of Dr. B., and furniſhes in the notes a variety of valuable information. This preacher does not, like all his precurſors in the academical pulpit, recommend detached and partial verſions, but ſays, in our opinion with much reaſon, "let us encourage as much as poſſible the *entire* verſion, leſt we loſe ſight of *that undeniable dependence of the ſeveral parts of the Scriptures on each other, by which the Old Teſtament proves the New, and the New again the Old, as cauſe and effect.*" P. 11.

Mr.

Mr. N. entertains and enlarges upon the opinion that the Hindoos derive many previous ideas from their own religion, which tend to lead them towards the truth: that in particular they are thus prepared for the great doctrines of incarnation, atonement, and the Trinity. He gives a Sketch of an Addreſs of Invitation to the Hindoos, founded on theſe ideas, which is reaſonable in itſelf and well expreſſed. He argues that the prejudices againſt Chriſtianity, which the Hindoos may have derived from their view of the lives of Chriſtians, will beſt be removed by the Goſpel itſelf; and that they are by no means in a ſtate too uncivilized to be ſtruck by the ſublime morality of the Chriſtian doctrine. He touches briefly, but ſenſibly, on the mode to be adopted in furniſhing the propoſed tranſlations, and concludes with a ſolemn prayer for the ſucceſs of Chriſtians in their endeavours to propagate the Goſpel.

Nothing but what is reaſonable will be found in this diſcourſe, for though the author is, in ſome places, ſtrong upon the duty of ſpreading our Holy Religion, by all reaſonable and juſt methods, yet he ſeems inclined, on the whole, to confine the exertion of that duty in India to the introduction of the tranſlated Scriptures; a mode which we allow to be unexceptionable.

"I am not an advocate," he ſays, "for any enthuſiaſtic or fanatical attempts; I look to nothing more than the facility that offers at preſent, through our commercial and political connections with India, and the conſequent knowledge many among us have attained of their vernacular languages, of propagating the word of God. In the mean time, that Chriſtians alone, of all the dwellers upon earth, ſhould have found occaſion for ſuch an attainment, ſeems to me no unimportant evidence of the intention of God's providence." P. 30.

We ſhould be very ſorry to feel, or to appear to feel, a doubt reſpecting the duty of endeavouring to extend the bleſſings of Chriſtianity, by all reaſonable means; or to put the worldly motives of commerce and empire in competition with the ſuperior object of human ſalvation. But if the premature attempt to convert our Indian ſubjects be almoſt certain, not only to deſtroy our power and influence over them, but to lead, not remotely, to the extirpation of Chriſtians and Chriſtianity in thoſe countries, we cannot but proteſt againſt meaſures ſo deſtructive of the very ends for which they are adopted, ſo likely to impede the cauſes that might otherwiſe gradually operate, and to throw to a greater diſtance than ever the proſpect of ſeeing the Goſpel triumphant, over the ſuperſtitions of the Saſtras and the Koran.

BRITISH CATALOGUE.

POETRY.

ART. 18. *The Teſt of Guilt; or Traits of Antient Superſtition. A dramatic Tale. By the late Mr. Joſeph Strutt, Author of the Regal and Eccleſiaſtical Hiſtory of England; Horda Angel-Cynnan, or Manners and Cuſtom of the Engliſh, &c. &c.* 4to. 119 pp. *Alſo in the ſame Volume. The Bumpkin's Diſaſter, or the Journey to London, &c. &c.* 4to. 85 pp. Apple-yards, Wimpole Street &c. 1808.

Mr. Strutt, while he lived, was known only as an artiſt of much merit, and as a diligent compiler and antiquary. That he is now beginning to figure as a writer of poetry and inventive works, appears to be owing to the pious attachment of his ſon; who promiſes alſo "An account of the Life and Writings of the late Mr. Joſeph Strutt, wherein ſeveral of his publiſhed and unpubliſhed writings will be particularly noticed; with an analytical and critical ſtatement of the whole."

That Mr. Strutt, even in his hours of relaxation from ſeverer ſtudies, and from his application as an artiſt, ſhould have employed his mind in works of invention and ingenuity, muſt tend to raiſe our opinion of the man; but that theſe excurſions, though we would by no means judge them with ſeverity, can eſtabliſh his fame as a poet and a writer of fancy can hardly be expected. The Teſt of Guilt is a tale founded on murder and treachery, which in the end are detected in a manner approaching to preternatural. It is told in well-meaſured blank verſe, but no where riſes to any high ſtrain of poetry, nor produces any very intereſting ſituation. The moſt animated ſpeech is where the innocence of the hero is eſtabliſhed: and it is this.

> "From deep adverſity, from death itſelf,
> And worſe than death, a load of infamy,
> Call'd ſuddenly to life, to joy ſupreme,
> My mind is overwhelm'd, and by degrees,
> My ſpirits muſt expand to happineſs,
> Or burſt the cords that hold them. Good my Lord,
> And deareſt Lady, darling of my ſoul,
> What can I ſay? Words are inadequate
> To paint the vaſt ſenſation of my ſoul;
> In wonder, ecſtacy, and gratitude,
> I'm loſt,—and doubt reality itſelf,
> (So far has it out-ſtripped my utmoſt hope)
> Leſt, like a viſion, it ſhould fade away,
> And leave me once again to death and woe." P. 115.

Theſe

Theſe words certainly are inadequate to the expreſſion of the ſituation. "The Bumpkin's Diſaſter", is ſtyled a Collection of Fragments. It is in fact a tale, in couplet verſe, of which, though it is now of conſiderable length, ſeveral parts are left unfiniſhed. Here alſo is regular verſification, but little of poetic ſpirit. We cannot but ſay that we think it injudicious, though doubtleſs well-meant, to bring forward theſe productions of a man, whoſe works, publiſhed by his own judgment, have done him ſo much honour.

ART. 19. *The Congreſs of Crowned Heads; or the Flea's Turtle-Feaſt, and the Louſe's Dreſs-Ball. A Satirical Poem.* 8vo. 22 pp. 1s. Hatchard. 1808.

We are told, in a modeſt advertiſement, that this little poem originated in a converſation between two of the author's acquaintance, and it is hoped that, if unſucceſsful, "it will be conſidered as beneath criticiſm."

In our review * of "*The Butterfly's Ball,*" and "*The Peacock at Home,*" we deprecated all attempts at an imitation of thoſe ingenious productions, as it would ſcarcely be poſſible to rival the latter, and the ſubject would undoubtedly pall on repetition. But no warning could deter the *ſervum pecus* of imitators; and we have heard of "*The Elephant's Ball,*" "*The Lion's Maſquerade,*" "*The Fiſhes Grand Gala,*" &c. nay even "*The Roſe's Breakfaſt,*" which, if ſome ſpecimens we have ſeen are fair ones, have not merit ſufficient to overcome the diſguſt that the repetition of a trite ſubject muſt occaſion. The little poem before us ſeems intended to ridicule thoſe imitations, and though not very happy, might amuſe thoſe by whoſe remarks it was occaſioned. The author ſeems well acquainted with the natural hiſtory of inſects: but the very minute gentry (we ſhould have ſaid *royal families* and *nobility*) deſcribed by him, will not intereſt ſo much as thoſe with whom we are more generally acquainted. It is evident, however, that alluſions are intended to the ſelf-created Emperor, and his ſubject Kings in Europe.

ART. 20. *Poems, by Charles James, Author of the Military Dictionary, Regimental Companion, &c. &c. in Two Volumes. Third Edition, with Additions.* 8vo. Egerton. 12s. 1808.

Theſe are two very elegant volumes, and contain ſome pleaſing poetry. This may be ſaid with truth and juſtice. It is poſſible that the author may conſider this as too faint a tribute of praiſe, we will therefore add to it our conviction that the author has much taſte and a feeling mind. Will this be thought ſufficient?—

* See Brit. Crit. for Nov. 1807. Vol. xxx. p. 554.

let us hope that it will, for we cannot ſay more, and ſhall only appeal for the truth of our aſſertion to the following

"LINES,

"SENT WITH ONE OF WEDGEWOOD'S MEDALLIONS, REPRESENTING A NEGRO KNEELING.

"The ſuppliant poſture of this object proves
The ſavage temper of mankind to man.
Ah ſure, PARTHENOPE, the youth who loves
Can ne'er be treated on ſo harſh a plan.
Yet ſuppliant oft the penſive mourner lies,
In ſecret anguiſh and unanſwered ſighs.

"Nor ſighs, nor ſhape, nor colour can ſubdue
Compaſſion's dictates in the breaſt that feels
To melting ſympathy's endearing view;
One look of tenderneſs a heaven reveals.
Yet ſtill beware of Falſhood's gilded ray,
Whoſe light miſguides, and flatters to betray."

For an account of the author's Military Dictionary, ſee our 20th volume, p. 98.

ART. 21. *Poems, by Matilda Betham.* 12mo. Hatchard. 3s. 6d. 1808.

Theſe Poems are diſtinguiſhed by much elegance, tenderneſs, and ſimplicity, which the reader may eaſily ſuppoſe from the following ſpecimen:—

"TO A LLANGOLLEN ROSE,

"THE DAY AFTER IT HAD BEEN GIVEN BY MISS PONSONBY.

"Soft bluſhing flow'r! my boſom grieves,
To view thy ſadly drooping leaves:
For, while their tender tints decay,
The roſe of Fancy fades away!
As pilgrims, who, with zealous care,
Some little treaſur'd relic bear,
To re-aſſure the doubtful mind,
When pauſing memory looks behind;
I, from a more enlighten'd ſhrine,
Had made this ſweet memento mine.
But, lo! its fainting head reclines;
It folds the pallid leaf, and pines,
As mourning the unhappy doom,
Which tears it from ſo ſweet a home!" P. 16.

July 22, 1799.

DRAMA.

DRAMA.

ART. 22. *Adelgitha; or the Fruits of a Single Error. A Tragedy, in five Acts. By M. G. Lewis.* Third Edition. 127 pp. 3s. Hughes. 1806.

We know not by what accident it has happened that this tragedy, the performance of which (for a benefit) we recollect, and which appears to have reached a third edition, has hitherto escaped our notice. The title of it points out the moral which it profeſſes to inculcate; a moral certainly good, if underſtood in its proper ſenſe, as warning the female ſex againſt the firſt allurements to vice, and not as diſcouraging repentance and reformation.

Adelgitha, the heroine, (then Princeſs of Salerno) had in early youth been ſeduced, under a promiſe of marriage, by a Norman Knight, and had a ſon by him, whom ſhe had bred up as an orphan taken under her charitable protection. Her paramour had died by the hands of robbers, leaving letters from her, and her picture, in the poſſeſſion of a perſon accidentally preſent at his death, who proved to be the exiled Byzantine Emperor, Michael Ducas. Her former error having been (as ſhe thought) concealed from all the world, ſhe married Robert Guiſcard, Prince of Apulia, who afterwards engaged in a war for the reſtoration of Michael Ducas. At the opening of this tragedy he is beſieging Durazzo, as ally to that Emperor, and Michael (who is repreſented as one of the blackeſt characters ever produced on the ſtage) takes the opportunity of Guiſcard's abſence to attempt corrupting the fidelity of his wife. Being rejected with diſdain by Adelgitha, he accidentally diſcovers that ſhe was the Princeſs of Salerno, whoſe letters and picture are in his poſſeſſion. Upon this he immediately threatens her with a diſcloſure, unleſs ſhe complies with his deſires. Alarmed by his threats, yet ſtill faithful to her huſband, ſhe appoints a meeting with the Emperor in a ſecret place near the ſea ſhore, hoping to perſuade him to give up the letters without exacting her infamy as the price of them. During this interview he not only refuſes her requeſt, but attempts to carry her off by force, having previouſly prepared a boat for that purpoſe. In the ſtruggle ſhe attempts to ſtab herſelf, but being prevented by the tyrant, at length plunges the dagger into his breaſt, and lays him dead at her feet. She is conveyed from the ſpot by the young knight who was the fruit of her unlawful amour; and, on his falling under ſuſpicion of the murder, Adelgitha, who had been the victim of remorſe ever ſince, owns the deed, and alſo that the ſuppoſed aſſaſſin is her illegitimate ſon. Such a diſcovery plunges her huſband Guiſcard into the deepeſt affliction. He at firſt repudiates her, but afterwards offers a reconciliation. The ſenſe of her accumulated guilt is, however,

ſo

ſo ſtrong, that ſhe cannot ſurvive the diſcovery, and ſhe ſtabs herſelf.

Of theſe materials, with an underplot reſpecting the mutual attachment between Lothair, Adelgitha's ſon, and Imma, the tyrant Michael's daughter, the tragedy before us is compoſed. Theſe incidents are, upon the whole, well calculated to form a tragic drama: but we think Mr. Lewis has not rendered his heroine Adelgitha ſo intereſting as ſuch a plot requires. Her conflicting paſſions, though neceſſarily ſtrong, ſhould have more of tenderneſs and leſs of extravagance. It is alſo, in our opinion, a capital error to repreſent her as wrung with ſo much remorſe, and deemed guilty of murder, for an act which, however repugnant to female gentleneſs, appears to have been (by the law of nature, and certainly by our laws) juſtifiable on the principle of ſelf-defence. She ſhould either have aſſaſſinated the Emperor *merely* to prevent the diſcovery of her former guilt, or her diſtreſs ſhould have ariſen wholly from the danger of her ſon. In other reſpects the conduct of this tragedy is not unworthy of the reputation of the author. He has not, however, yet learned to write tragedies with genuine pathos, or in pure unaffected poetical language; though undoubtedly marks of genius appear in this, as in moſt of his works.

NOVELS.

ART. 23. *The Man of Sorrow, a Novel, in three Volumes. By Alfred Allendale, Eſq.* 12mo. 12s. Tipper. 1808.

If we we were abruptly to affirm, that this novel was deſtitute of ingenuity or contrivance, mean in its language, dull in its incidents, and prepoſterous in its cataſtrophe, we ſhould certainly be unjuſt. But we ſhould be no leſs ſo to our readers, if we were particularly to recommend it to their peruſal, as much ſuperior to the numberleſs productions of the kind, as intereſting in its narrative, or uſeful in its moral. To ſay the truth, it is of a very mixed kind. The reader will meet with ſome good writing, ſome pleaſing ſcenes, and ſome well-drawn characters; but the hero is made a man of ſorrow, when a very moderate and rational change of circumſtances would have made him quite the contrary. The happineſs of the heroine is ſacrificed to the avarice of her mother, the lover loſes his ſenſes, and the curtain drops over a ſcene of miſery. Minuter criticiſm could hardly be juſtified from the nature of the publication; or it would be eaſy to dilate on many defects, and to point out many ſcenes and paſſages deſerving of commendation.

ART.

ART. 24. *Riches and Poverty, a Tale. By Miſs Eurrell.* 12mo. 212 pp. 5s. Tipper.

This tale, though not very probable, is certainly entertaining, and is of ſo good a tendency that we ſhould have no heſitation in putting it into the hands of any young friend, who was fond of light reading; but we cannot altogether approve of ſo many poſtſcripts; in letter 26, there are no leſs than five ſtiled "in continuation," beſides a poſtſcript. There are a few pretty pieces of poetry interſperſed.

POLITICS.

ART. 25. *Reflections on ſome Queſtions relative to the preſent State of the Nation. Addreſſed to the Rev. F. Randolph, D.D. Prebendary of Briſtol, and Chaplain to his Royal Highneſs the Duke of York. Occaſioned by a Letter to his Grace the Duke of Bedford, lately publiſhed by Dr. Randolph, and by ſome other recent Publications. By John Pern Tinney.* 8vo. 117 pp. 2s. 6d. Cadell and Davies. 1808.

Our opinion reſpecting the political letter of Dr. Randolph, was diſtinctly declared in our * late account of that work. The preſent writer coincides with the cenſures, which our duty compelled us to paſs, on ſome parts of that publication, and dilates on the ſubject with conſiderable ſeverity, tempered nevertheleſs by perſonal reſpect for Dr. Randolph. Our limits do not permit us to detail the arguments uſed by this author; which are, of courſe, ſimilar to thoſe by which the cauſe of Great Britain has been already defended, againſt the advocates of our unprincipled foe. The conduct of thoſe writers is traced from the beginning of the French Revolution, and its effects forcibly, and, in our opinion, juſtly deſcribed. We are much pleaſed with the ſpirited manner in which Dr. R.'s imputations on the Britiſh character are repelled and reprobated by the writer before us; who alſo cites a paſſage in Mr. Roſcoe's late political tract with indignant, but (if the paſſage be accurately given) well deſerved cenſure. As we ſhall ſoon have occaſion to notice that work and its ſequel, we abſtain from thoſe remarks which Mr. Roſcoe's declared ſentiments and the able comment upon them by this author are calculated to excite. The author proceeds to animadvert on the uncharitable and ſurely unfounded application which Dr. R. has made of the prophecy reſpecting the deſtruction of Tyre to Great Britain. "Are you," he aſks, "ſeriouſly of opinion that our hoſtility to France, ſo lately proſtrate before a proſtitute in the Cathedral of Paris, then termed the Temple of Reaſon, and which ſo lately renounced the firſt prin-

* See Brit. Crit. for April 1808, page 440.

ciple

ciple of religious ſentiment by proclaiming death to be an eternal ſleep, can be compared to the hoſtility of Tyre againſt Jeruſalem, the choſen people of God, and the only nation at that time unſtained by idolatrous worſhip?" He infers that "the heart which entertains ſuch fears, muſt be moſt wretched. But if ſuch fears be not felt, and they be expreſſed to perplex our public councils, to alarm or miſguide our public judgment, to create diſtruſt or terror when our ſafety requires confidence and hope, we know," he adds, "how to appreciate the loyalty of him, who, by proſtituting the Sacred Writings to political purpoſes, has at once condemned his country and his king. We know how to eſtimate his opinions, and to value the ſageneſs of his advice."

Theſe expreſſions are ſevere: we wiſh it were in our power to add, that they are undeſerved. A well written and well merited panegyric follows, on the character of our excellent Sovereign; and a very ſenſible diſcuſſion reſpecting the probable, we might almoſt ſay, certain conſequences of any peace with France, "which ſhall leave her with every means of carrying on the operations of her hoſtility, and which will deprive us of the means of renewing the conteſt, even at an hour's warning." The author inſiſts, that no negociation ſhould be entered upon "which does not, by preliminary conceſſion, amply provide for the eſtabliſhment of our future independence, for the acknowledgment of our eſſential rights, and for our full ſecurity againſt the future aggreſſions of France."

To prove the dangers to which our Church is expoſed by the unceaſing activity and determined hoſtility of ſectaries, the author gives a clear and, we believe, accurate hiſtory of the riſe and progreſs of Methodiſm; enumerating the various artifices employed by the perſons of that perſuaſion, to obtain power and influence to their own body, and gradually to undermine the Eſtabliſhment. Were we to extract any particular paſſage from this connected detail, it would be doing injuſtice to the whole; which we recommend to the peruſal of every friend to the eſtabliſhed Church, who may not be fully informed of the ſtriking facts here related.

It is almoſt needleſs, after what we have ſaid, to add, that this work has our cordial approbation; and that the author may be juſtly, in our opinion, claſſed among thoſe political writers whoſe abilities, by no means inconſiderable, are employed in ſupport of the honour and welfare of his country.

ART. 26. *The Subſtance of Lord Erſkine's Speech in the Houſe of Lords, on Monday, April* 13, 1807. 8vo. 32 pp. 1s. Phillips. 1807.

As we have on other occaſions, fully diſcuſſed the ſubject treated in the ſpeech before us*, it cannot be neceſſary minutely

* See Brit. Crit. vol. xxix. p. 87. vol. xxx. p. 315, 319, 320, &c. &c.

to

to examine arguments which, though a little varied in form, are, in ſubſtance, the ſame we have already combated, and, as we truſt, refuted.

The noble and learned lord, whoſe ſentiments are here reported, is made to complain, that the caſe in queſtion has been unfairly ſtated. But we much doubt whether the ſame complaint may not lie with more juſtice againſt the ſtatements contained in this ſpeech. The Iriſh Act of 1793, threw open (ſays the ſpeech) the whole civil and military eſtabliſhment in Ireland to the catholics; with certain exceptions however, which, though they might be reaſonable at the time, created difficulties in caſe of an union between the two kingdoms.

The extenſion of that Act (the noble lord proceeds to ſtate) "was forced upon the conſideration of the late miniſters by the peculiar criſis;" there being a neceſſity, at that criſis, of "bringing into action our whole national force." Such, he tells us, was the conſideration which led to the introduction of this bill. Now, as the bill was certainly not introduced by the learned peer himſelf, and as undoubtedly no *practical* inconvenience had ariſen from the difference in the laws of the two countries, we muſt be permitted to refer to the correſpondence of the late miniſtry with the lord lieutenant and the conferences between the Iriſh ſecretary and principal Iriſh catholics, on the ſubject, for proof that another object, the object of conciliating the higher orders of that perſuaſion, by a partial meaſure, and thereby inducing them to defer their more important claims, was principally, if not wholly, in view.

We are not now cenſuring ſuch a purpoſe; but let us not hear of *miſ-ſtatements*, when one ſo groſs and palpable is prominent in this very ſpeech. In fact, the whole miſchief that enſued ſeems to have ariſen from this very ſource, that the pretext and the real cauſe of the meaſure propoſed were eſſentially different. The ſervices of the great body of the catholics in the army and navy had been ſecured, with regard to Ireland, and (by connivance) extended to England, ever ſince the Act of 1793; but to flatter the perſons of rank and ſuppoſed influence in that body, it was deemed expedient that the exceptions contained in the Iriſh ſtatutes, few as they were, and little as they could affect the catholics in general, ſhould be wholly done away. What is alleged by the learned lord as the motive for abandoning the bill *in toto*, inſtead of modifying it according to the ſtatute of 1793, confirms this opinion.

The ſpeech, being in defence of the noble lord's late colleagues, of courſe denies that any deception was practiſed on the occaſion. That there was any *ſtudied* deception has never, we believe, been alledged by any candid perſon. The error imputed (and which we think is in effect acknowledged in the ſpeech of Lord Howick) was, that, having firſt deceived themſelves, the miniſters, by an almoſt neceſſary conſequence, deceived their ſovereign; and that

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at all events, they ſhould have *expreſsly* notified to him a change in the bill which rendered it ſo diſcordant to the ſentiments which he had declared.

Much pains is taken in this ſpeech to juſtify the well-known minute of a part of the cabinet, and it alſo roundly aſſerts, not only that the choice and diſmiſſion of miniſters is not to be deemed the perſonal act of the king, but that, *in point of fact*, the diſmiſſion of the late miniſters was owing to ſecret advice. Were we in the place of the learned lord, we would proſecute the man who imputed ſuch ſentiments to us.

ART. 27. *The preſent Criſis in Germany, and the North of Europe; with Animadverſions on the Conduct and Deſigns of France reſpecting Auſtria and the Empire, at various Periods.* 8vo. 71 pp. 2s. Budd. 1807.

The fate of Europe, when this pamphlet was written, appeared to hinge on events in the north. Our hopes and fears are now transferred to a totally different quarter; ſuch are the extraordinary times in which we live. It is of little uſe to trace, as is done by this writer, the progreſs of Gallic ambition in former times, ſince the ſtrides which France has taken within theſe few years towards univerſal dominion, exceed the whole meaſure of her violence, injuſtice, and perfidy, during centuries. Her plots againſt Auſtria in particular, are deduced by this author from the reign of Francis the Firſt, and his attempt to gain the imperial crown: thence they are brought down to the preſent period. In this narration are ſome juſt and appoſite remarks, particularly as to the relative ſituations of Auſtria and Pruſſia, and the ſyſtem of the great Frederick; which was, ſays the author, that "the former ſhould poſſeſs the imperial crown, the latter guard the liberties of Germany, and both protect the empire againſt foreign enemies." The firſt deſertion of this plan he aſcribes to the treaty into which Auſtria was inveigled by France in 1767; from which, in his opinion, have ariſen the jealouſies which have prevented any cordial and permanent union between the powers moſt intereſted in the preſervation of Germany. Such an union is ſtrongly recommended in this work. Unfortunately one of the two powers to whom it relates, has been ſince virtually extinguiſhed. It would now be ridiculous to build upon the acceſſion of Pruſſia to any league againſt France, or even to ſpeak of her unfortunate monarch as an independent ſovereign. The ſame obſervation unhappily applies to the author's ſanguine expectations of an effectual reſiſtance to the French arms by the late confederacy againſt them. Nor is he more happy in the anticipation of great and deciſive exertions from the northern ſtates and the ready ſubmiſſion of Spain to the dictates of the Corſican tyrant. But ſuch are the rapid viciſſitudes of political affairs,

that

that *at the preſent moment*, the only hope of liberation to Europe, is in the riſing ſpirit of the Spaniſh people; and yet, poſſibly before the publication of this article, that hope may have vaniſhed. But "*meliora precamur.*"

MEDICINE.

ART. 28. *A Rowland for an Oliver; in Anſwer to Dr. Moſeley's Oliver for a Rowland, and to Mr. Birch, containing a Defence of Vaccination. By John Ring, Member of the Royal College of Surgeons in London, and of the Medical Societies of London and Paris.* 8vo. 128 pp. 4s. Murray. 1807.

The triumph of the Vacciniſts over their opponents has been more ſudden and complete than was to be expected. The reaſonable profeſſional men who had entertained doubts of the virtues of the cow-pox, are now quite convinced; and the diſbelievers are diminiſhing faſt. Poor Dr. Rowley never held up his head, after ſuffering the mortifications which he drew upon himſelf. Squirrel has become aſhamed of his aſſociates, and finds it far more profitable to puff his infallible powders, than to invent failures of the cow-pox. There remain, however, a few doughty and unabaſhed antivacciniſts, who continue to gratify their antagoniſts by their ribaldry.

A ſilly pamphlet of this deſcription, ſtiled an Oliver for a Rowland, by Dr. Moſeley, was lately publiſhed. It was intended to inſult the benevolent and Rev. Rowland Hill, becauſe this worthy gentleman had replied to the common objections againſt vaccination, by facts which came within his own knowledge, and by ſenſible reaſoning. But Dr. Moſeley, like Goldſmith's pedant, is not to be overcome by refutation.

> "In arguing too, the parſon own'd his ſkill,
> For e'en though vanquiſh'd, he could argue ſtill;
> While words of learned length, and thund'ring ſound,
> Amaz'd the gazing ruſtics rang'd around,
> And ſtill they gaz'd, and ſtill the wonder grew,
> That one ſmall head could carry all he knew."

This ſpecies of attack muſt have afforded ſome entertainment to Mr. Hill, and he naturally made no reply to it; but Mr. Ring has leſs forbearance, and undoubtedly does not imitate the too refined Burke, who injudiciouſly attempted to "cut blocks with a razor." He evidently prefers a ſaw, and one rather of a coarſe kind, as if to make the deeper impreſſion upon the logs he has to deal with. It muſt be recollected, that this is no longer a conteſt of philoſophy, but of wit; and what can we ſay in favor of the ſarcaſms of Moſeley and his coadjutor Mr. Birch! Horace ſaid

> "Ex quovis ligno non fit Mercurius:"

and others have ſaid, that wit and judgment are of ſuch oppoſite natures, that no individual can excel in both. It is, however, moſt evident that both the wit and argumentative powers of thoſe gentlemen are in equal proportions. And the ſame degree of regard is alſo paid to their aſſertions; for their beſt atteſted caſes are as much credited by the judicious, as thoſe which are promulgated on old walls by the bill-ſtickers.

It is an ancient religious maxim, that nothing was made in vain. Yet many are at a loſs to conceive what good can reſult from the works of the laſt named authors. They, perhaps, flatter themſelves, and others fear that they do much miſchief; whereas we are ſtrongly perſuaded, that on the whole they have been uſeful; for by their unceaſing barking at vaccination, they have corrected the negligence of careleſs practitioners. And they have in ſome degree rouſed and kept awake the drouſy public, which otherways might have ſlept on, without ſeizing the bleſſed diſcovery preſented to them.

We therefore not only commend Mr. Ring for his humane efforts and praiſe-worthy zeal; but we wiſh likewiſe to encourage Dr. Moſeley and Mr. Birch, who we hear are much dejected; and we urge them all to perſevere in ſnarling and worrying each other.

ART. 29. *A Letter on Vaccination, or the Propriety of inoculating Infants for Cow-pox conſidered, addreſſed to thoſe whoſe Example may influence the inferior Orders. By T. W. Wadley, Surgeon.* 8vo. 37 pp. 1s. 6d. Calne, printed; Murray, &c. London. 1808.

This is a ſenſible letter from a country ſurgeon recommending vaccination, and deprecating ſmall-pox inoculation. Such publications from reſpectable men, diffuſed through their neighbourhood, we believe, will conduce much to remove the prejudices of the country people againſt a new practice.

ART. 30. *A comparative Sketch of the Effects of Variolous and Vaccine Inoculation, being an Enumeration of Facts not generally known or conſidered, but which will enable the Public to form its own Judgment on the probable Importance of the Jennerian Diſcovery. By Thomas Pruen.* 8vo. 108 pp. 2s. 6d. Phillips, &c. 1807.

Mr. Pruen is an extenſive reader, which qualifies him fully for writing. He proves from the beſt authorities that the ſmall pox is the moſt deſtructive malady to which mankind are ſubject; and that inoculation inſtead of decreaſing, augmented the mortality. He next conſiders the conſequences of vaccination. Not truſting merely to his own obſervations, he has collected thoſe of the moſt diſtinguiſhed writers of every country: and proves by unequivocal teſtimonies the ineſtimable benefit of vaccination.

Mr. Pruen's work is one of the moſt convincing we have read.

CLASSICAL.

ART. 31. *Archæologia Græca, or the Antiquities of Greece; being an Account of the Manners and Cuſtoms of the Greeks; relating to their Government, Magiſtracy, Laws, Judicial Proceedings, Religion, Games, Military and Naval Affairs, Dreſs, Exerciſes, Baths, Marriages, Divorces, Funerals, Domeſtic Employments, Entertainments, Food, Muſic, Painting, Public Buildings, Harbours, Weights and Meaſures, &c. &c. Chiefly deſigned to illuſtrate the Greek Claſſics, by explaining Words and Phraſes according to the Rites and Cuſtoms to which they refer. To which are prefixed a Brief Hiſtory of the Grecian States, and Biographical Sketches of the principal Greek Writers. By the Rev. John Robinſon of Chriſt's College, Cambridge, Maſter of the Free Grammar School at Ravenſtonedale in Weſtmoreland.* Phillips. 8vo. 12s. 1807.

This is a truly uſeful and excellent publication, and one that has long been wanted. The work of L. Bos of the ſame kind was too conciſe, that of Potter too full of quotations. But we are not aware of any objection that can reaſonably be made to this before us. We have conſulted it in various parts, and uniformly found all we wanted, the references pertinent and correct. The author confines himſelf to the two original nations of Greece, the Athenians and Lacedæmonians. Perhaps at ſome future period of greater leiſure he may extend his labours to the other ſtates of Greece. One valuable part of his work is original, namely, the biographical ſketches of the principal Greek authors, with ſhort comments on their writings. We are much miſtaken if the work altogether will not be found deſerving of a place among the ſtandard books of the kind, recommended and employed by thoſe who ſuperintend the claſſical education of youth; a diſtinct, coloured map of ancient Greece is prefixed, which will be found very convenient and uſeful.

DIVINITY.

ART. 32. *A Sermon, preached before the Lords, Spiritual and Temporal, in the Abbey Church, Weſtminſter, on Wedneſday, Feb. 25, 1807. Being the Day appointed for a general Faſt. By John, Lord Biſhop of Exeter.* 4to. 19 pp. 1s. 6d. Beckett. 1807.

The dependence of man upon God is the ſubject of this diſcourſe, and it is in a very able manner illuſtrated. The firſt tranſgreſſion was occaſioned by inordinate deſire of independence and ſome of the laſt will probably ſpring from the ſame ſource. In modern Europe there has been a daring effort to throw off all

dependence upon the divine will, and the puniſhments of Europe have apparently been conſequent upon that effort.

" Certainly," ſays the Biſhop, " the firſt inſtitutors of this baleful ſchool had their origin in France. The levity of manners, the ſlippant ſophiſtry, and refined corruption of morals, which are the diſtinguiſhing features of that people, were peculiarly adapted to ſcoff and blaſphemy. But we are much miſtaken, if we ſuppoſe that the miſchief had confined itſelf within the boundaries of that country; the reſt of Europe had been willing diſciples of the ſame ſyſtem, and with a deſperate emulation, incorporated the ſame rancorous poiſon into their literature, their politics, and their ſocial habits. Chriſtianity was not only rejected—but rejected with ſcorn; and an acceptance of it univerſally aſcribed to a debilitated and degraded intellect. Theſe were the leſſons inculcated in foreign ſeminaries and univerſities: and it is remarkable that ſome of the moſt notorious receptacles and depoſitaries of theſe principles, have been among the ſharpeſt ſufferers in the late incurſion of the French into Germany." P. 7.

This is further illuſtrated in a note.

" The univerſities of Jena and Halle, two of the principal nurſeries of infidelity, have experienced all the calamities of war. In the neighbourhood of the former was fought the dreadful battle which cauſed the immediate downfall of the Pruſſian monarchy."

The Biſhop then earneſtly warns this country againſt the danger of incurring the ſame evils, by participating in the ſame guilt.

ART. 33. *A Sermon preached in the Chapel of the Magdalen Hoſpital, before the Preſident, Vice Preſidents and Governors of that Charity, at their Anniverſary Meeting, on Thurſday, April 23, 1807. By Thomas Lewis O'Beirne, D. D. Lord Biſhop of Meath.* 8vo. 39 pp. 1s. Hatchard. 1807.

After noticing generally the laudable and truly Chriſtian nature of the inſtitution for which he was then to preach, the Biſhop of Meath proceeds to argue on the great neceſſity of a religious education; to the want of which, probably, the objects there received had originally fallen victims. Few parents, the Biſhop obſerves, are inattentive to the immediate wants of their children;

" But to rear and build up the ſpiritual man; to protect and reſcue him from the fatal effects of that corruption of nature, which we have entailed on our children with their very being; to train the diſciple of CHRIST in the way he ſhould walk; to form and faſhion him to piety and religion, and to ſuch virtuous habits and diſpoſitions as are requiſite to make proviſion for his eternal ſtate; alas! what place is, generally, aſſigned to theſe important cares, amidſt all the ſuggeſtions and purſuits of parental

ſolicitude

ſolicitude; and with what remiſſneſs, indifference, and negligence are they attended to, even by thoſe [ſome] who are ſuppoſed to be moſt deeply impreſſed with a ſenſe of parental duty?" P. 5.

The Biſhop conſiders Education under the heads of Inſtruction and Example: and the inſtruction which he requires is ſuch as is ſuited to the higher wants of "a child of God, endowed with an *immortal Soul*; and the redeemed of Chriſt, deſtined for eternal happineſs." Of this education he then points out the principal elements; and contraſts with them the preſumptuous Leſſons of thoſe who would defer religious inſtruction to an age of maturity. Againſt theſe, he appeals to the experience of all who have tried and ſeen, "how delightful as well as eaſy has been the taſk of bringing young children to CHRIST, as he himſelf commanded; of training the infant mind to the knowledge of God, and of all that in his Holy Writ he has revealed to us, as neceſſary to ſalvation."

The Biſhop of Meath here takes occaſion to allude to the plan of "ſeparating the national education from the national religion," as propoſed by Mr. Whitbread, and animadverted upon by Mr. Bowles *: paying, at the ſame time, a due tribute of applauſe to DR. BELL and his plans of inſtruction. With the true principles of the Goſpel, the learned Biſhop contraſts all falſe refinements of modern Philoſophy, and the immorality of Romances and the Drama.

Example being the next topic, it is obvious to point out what patterns ought to be ſet and what too frequently are diſplayed. On all theſe ſubjects the Right Rev. Preacher is ſtrongly eloquent, and cenſures the abuſes of the time with an energetic ſtyle. The ſatisfaction of good parents, in the contemplation of a well educated family, is alſo powerfully ſtated; and the whole concludes with a warm appeal on the ſubject of the reclaimed ſinners, who are the objects of the Charity.

ART. 34. *On the Propriety of preaching the Calviniſtic Doctrines, and the Authorities for that Practice. A Sermon, preached at Leiceſter, May 20, 1807; at the Viſitation of the Rev. Archdeacon Burnaby. By the Hon. and Rev. H. Ryder, A. M. Rector of Lutterworth.* 8vo. 38 pp. 1s. 6d. Payne. 1808.

A ſecond time this author takes up the argument againſt the Calviniſtic teachers †, and handles it with ſingular ability.

He begins by diſtinguiſhing between ſuch articles of faith as a public confeſſion ought, and ſuch as it ought not explicitly to impoſe. In the former claſs are thoſe that are fundamental and

* See Brit. Crit. for May. P. 499.

† See Brit. Crit. vol. xxxi. p. 201.

of prime importance: in the latter, ſuch as though leſs eſſential, are yet abſtruſe * and myſterious: and this he contends to have been the proceeding of our Church, with reſpect to the doctrine of predeſtination.

He then enquires, what is properly underſtood by the term *preaching the goſpel*, which all ſects are ſo ready to claim for their own plan of inſtruction. He finds not the model of it in our Saviour's divine ſermon on the mount, becauſe "the entire ſubject of our faith had not then been propoſed; our bleſſed Lord was ſtill to die for our redemption," &c. He finds it not for us in the firſt apoſtolical diſcourſes and epiſtles, becauſe they were addreſſed to perſons differently circumſtanced; but he finds it in the epiſtles of St. Paul to Timothy and Titus, and particularly in his text, from the latter; (Titus ii. 11, 12, and 13.) in which point of view he clearly and juſtly expatiates upon it. "To make this rule, therefore, the ſubject of our exhortations, appears to be, according to St. Paul, *true goſpel preaching*." Nor would the preacher, ſurely, be deficient in that duty, "if he omitted in his preaching the vain attempt to fathom *the depths of the divine decrees*, to dwell upon thoſe things which, St. Peter ſays, are hard to be underſtood, and have been wreſted to the deſtruction of ſouls."

Mr. Ryder then conſiders the example of ſome of thoſe teachers who followed the apoſtles: particularly Clement, biſhop of Rome, "the fellow labourer of St. Paul." He finds in his epiſtle to the Corinthians no mention of the doctrine of election, as relating to eternal ſalvation: nor in the diſtinguiſhed writings of Cyprian and Chryſoſtom. He finds it firſt in the homilies of Auguſtin, and ſufficiently accounts for its introduction in thoſe diſcourſes. He comes then to the founders of our own Church, and finds them, in their public HOMILIES, abſtaining from ſuch teaching, and on the contrary, encouraging every penitent, "by hope in the *univerſal redemption* of Chriſt Jeſus," while they warn "even the choſen vineyard of God to beware, leſt they finally fall away."

Such is the general view of a diſcourſe, which ſucceſsfully warns the preacher of the goſpel againſt thoſe dangerous topics, on which ſome teachers almoſt excluſively enlarge; topics into which we may venture to ſay, that nothing but the *preſumption* of man ever ventured to dive, the hidden motives of the decrees of God. The reader who thinks the ſubject highly important, will not be contented with our abſtract, but will have recourſe to the diſcourſe itſelf.

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* The author ſays, "*more* abſtruſe." Perhaps the former word is too ſtrong.

ART. 35. *The Unity of Deſign in the Law and the Goſpel. A Sermon, preached in the Scotch Epiſcopal Chapel, Dundee, on Sunday the 21ſt of February,* 1808. *Being the Day appointed for a Contribution in Behalf of the Britiſh Priſoners in France. By the Rev. Heneage Horſley, A. M. Prebendary of St. Aſaph, and late Student of Chriſt Church, Oxon.* 4to. 23 pp. Donaldſon, Dundee; Conſtable and Co. Edinburgh; and Hatchard, London. 1808.

The intimate connection that obviouſly ſubſiſts between the Old and New Teſtaments, makes the ſtudy of the former, as well as of the latter, an object of great importance to the intelligent Chriſtian. The opinions, however, that have been entertained of the Old Teſtament, and eſpecially of the Moſaic law, by Chriſtians, and ſects profeſſing Chriſtianity, have been very different, and ſome of them very extraordinary. The brighteſt luminaries of our Church have been contented to teach, that the law contained in its ritual a typical adumbration of the goſpel, which ſome favoured individuals of the deſcendants of Jacob were able to diſcern, while to the great majority of the Jews it held forth, as its ſanctions, only temporal rewards and puniſhments. But the Hutchinſonians, who diſcovered, through the ſpectacles of their maſter, many things which all other ſcholars had overlooked, were ſtrenuous in contending, not only that the law was a type of the goſpel, but that it was known to be ſo be ſo by every one to whom it was given; and that every Hebrew might have ſeen, had he looked wiſely on his ſacred text, all that has ſince been known by us under the goſpel. To ſo wild an opinion Mr. Horſley gives no countenance, but teaches, as we can ſuppoſe his illuſtrious father at his age to have taught; that the reſemblance and agreement between the law and the goſpel, is much greater than at this day is generally underſtood.

His text is Levit. xxv. 35—38. and the acknowledged ſuperiority of the goſpel over the law makes it particularly proper, for a ſermon deſigned to perſuade his audience to contribute liberally to the relief of the Britiſh now ſuffering in French captivity. If by the Jewiſh law ſuch a duty was commanded, much more is it incumbent upon Chriſtians to ſhow liberality to their diſtreſſed brethren.

"If," ſays this able preacher, "any one ſpecies of diſtreſs could be more entitled than another to pity and aſſiſtance, it ſurely would be the one for which I am this day the willing pleader. Embarked at early life in their country's cauſe, for her ſake expoſing their perſons to the danger of diſeaſe in diſtant climes; ſeeking not merely the "bubble reputation," but their nation's ſafety, in the "cannon's mouth;" theſe BRAVE MEN have fallen, (but not ignobly fallen,) into the hands of an ADVERSARY, who carries his ſpirit of revenge beyond the hour

of battle, and in the treatment of his captives exhibits a cruelty and inhumanity, unpractiſed of later years in the warfare of civilized ſtates. It is for theſe BRAVE MEN! *beloved*, for your GALLANT COUNTRYMEN! Nay, perhaps for your FRIENDS! Your RELATIVES! that I am now pleading. Immured in cold and loathſome priſons, deprived not only of the comforts, but even of the neceſſaries of life; deſtitute of clothing, deſtitute of the comfortable refreſhment of wholeſome and ſufficient food: *Behold thy brother is impoveriſhed, and his head ſhaketh:* the cauſe of his impoveriſhment is in yourſelves. That YOU may enjoy in quiet the bleſſings of your native land; that the comforts of YOUR fire-ſides may long be preſerved to you; that YOUR LAWS, YOUR LIBERTY, and YOUR RELIGION, may remain unmoleſted by the rude attacks of a lawleſs invader; contending for the preſervation of theſe your deareſt bleſſings, *your brother has fallen into decay*; will you then not relieve him; will you not ſupport him, and fear your God?"

From this ſpecimen the reader will perceive that Mr. Horſley knows how to move the tendereſt feelings of compaſſion; and that this is no ordinary diſcourſe. *The unity of deſign*, however, *in the law and the goſpel* deſerves to be treated at greater length, and in a manner by no means ſuitable to a pulpit eſſay. That "the nature of man required that the opening of God's plan of moral government ſhould be gradual, and the manner of information leſs or more explicit in different ages," is an important truth, which we ſhould be glad to ſee illuſtrated with all that critical and philoſophical acumen which we have long been accuſtomed to admire in the writings of another Horſley. Much indeed has been written, and ably written on this ſubject, by various divines of eminence, both domeſtic and foreign; but there is yet room for a diſquiſition on the Jewiſh law, and its relation to the goſpel, which, if ably conducted, would prove creditable to this author, and uſeful to the public; and which therefore we recommend to him with earneſtneſs, as a work worthy of his talents and his name.

ART. 36. *The Chriſtian Monitor for the laſt Days; or a Caution to the profeſſedly religious, againſt the Corruptions of the latter Times, in Doctrine, Diſcipline, and Morals. By John Owen, M. A. late Fellow of Corpus Chriſti College, Cambridge. Second Edition, corrected.* 8vo. 6s. Hatchard. 1808.

Mr. Owen has performed a very uſeful and important taſk in again preſenting this work to the public, accompanied, as it now is, with many corrections; although they do not appear of ſufficient conſequence to extract. We hope ſoon again to ſee this gentleman's name prefixed to more elaborate, though certainly not more intereſting undertakings, ſince we are living at a period when an honeſt zeal, like Mr. Owen's, tempered with diſcretion, will have conſtant occaſion to exerciſe itſelf.

ART.

MISCELLANIES.

ART. 37. *Struggles through Life, exemplified in the various Travels and Adventures in Europe, Aſia, Africa, and America, of Lieut. John Herriot, formerly of Rochford in Eſſex, now Reſident Magiſtrate of the Thames Police.* 2 vols. 8vo. 12s. Hatchard.

"Struggles through Life," is a new title to a book, notwithſtanding they occur to every one at all experienced in the book of life. We have been much intereſted and amuſed by the peruſal of theſe volumes, and in the firſt volume more particularly, accompanying the author through the various ſcenes he deſcribes, and numerous perils which he encounters, with admiration of his undaunted intrepidity, as well as of his ſagacity and great good ſenſe. We ſhould be very glad to have heard his friend's adventures in the higher regions of Sumatra, a place never yet deſcribed by any European, except what may be gathered from Mr. Marſden. We rejoiced to find that after all his wanderings, Mr. Herriot has at length moored his veſſel ſafe in port. We remember one other inſtance of a public and ſucceſsful application to the Eaſt India Company, or rather its Directors, in the perſon of Mr. Jones, a Lincolnſhire Clergyman, who finding a ſon whom he intended for the Church, more ready to pull the ſtructure down than ſupport it, told the fact, and aſking for a cadetſhip, had one given him. We would not be underſtood as indiſcriminately approving Mr. Herriot's book. His advice to his ſon before he goes to India is not entirely compatible with the duties of morality.

ART. 38. *Select Paſſages of the Writings of St. Chryſoſtom, St. Gregory Nazianzen, and St. Baſil. Tranſlated from the Greek, by Hugh Stuart Boyd.* 68 pp. 8vo. 2s. 6d. Warren, Margate; Richardſon, &c. 1806.

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ACKNOWLEDGEMENTS TO CORRESPONDENTS.

A Conſtant Reader of the *Britiſh Critic* is ſincerely thanked for the friendly ſtyle of his hints, and it is hoped that he will find them in ſome degree attended to in this number. At the ſame time we beg leave to point out, that a complete Liſt of the New Publications of the Month is given at the end of each number, or at leaſt, as nearly complete as poſſible.

LITERARY INTELLIGENCE.

A new edition of *Hephæſtio's* Treatiſe upon the various Greek Metres, corrected from the authority of ſeveral MSS. and accompanied with copious notes and illuſtrations, is now printing at the Clarendon preſs.

The Rev. Mr. *Dibdin* has completed his Variorum Edition of *Sir Thomas More's Utopia*, with copious notes. The work is preceded by an Introduction, giving an account of the family of Sir Thomas More; the different lives of him, which have been ſeparately publiſhed; portraits of him, and, what muſt be a literary curioſity and treat, a Catalogue Raiſonné of the various editions of the Utopia, in Latin, Italian, French, and Engliſh.

We are glad to announce a new edition of *Swift's* Works, in nineteen volumes, octavo, under the approved care of that veteran editor, Mr. *John Nicols*. They will contain many original articles, and a head of Swift, taken from a caſt made immediately after his death.

By the ſame indefatigable hand, a volume of the *genuine Works of Hogarth* has juſt been completed.

Mr. *Bland*, the author of *Edwy* and *Sir Everard*, intends to favour the public with ſome more *Tales* in the courſe of the ſummer.

The Second Volume of the *Hiſtory of Surrey*, by *Manning* and *Bray*, a great part of which was conſumed by fire, has been reſumed, and may be expected next winter.

A *Life of Luther*, by Mr. *Bower*, is in progreſs towards publication.

Mr. *Park* has printed one volume of the new edition of the *Harleian Miſcellany*. It is, as we are informed, his intention to add two volumes of Poetry, ſo that the whole will extend to nine volumes.

ERRATUM.

In our laſt, p. 565, at ART. 35, the author's name is omitted: It ſhould be, *By Jenkin Jones, Author of Hobby-Horſes*, &c. &c.

AN

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Printed by Law and Gilbert, St. John's-Square, Clerkenwell.

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THE

BRITISH CRITIC,

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER,
NOVEMBER, AND DECEMBER,

MDCCCVIII.

Qui non liberè veritatem pronunciat, proditor est veritatis.
INSTIT. JUST.

VOLUME XXXII.

London:

PRINTED FOR F. C. AND J. RIVINGTON,
NO 62, ST. PAUL'S CHURCH-YARD.

1809.

Printed by Law and Gilbert, St. John's Square, Clerkenwell.

Academiæ Cantabrigiensis
Liber

PREFACE.

A REVIEW, if performance could keep pace with ſpeculation, ſhould contain a complete hiſtory of literature for the time. It ſhould take up all works in the order of their publication, and treat of them in proportion to their merits, or the importance of their ſubjects. It ſhould reprehend that which is bad with firmneſs, but without perſonal malice; and point out what is uſeful, beautiful, original, or in any way excellent, with knowledge, taſte, and zeal. All this is eaſily ſuggeſted, but it is not ſo eaſily effected. Interruptions, from ſickneſs, ſorrow, buſineſs, idleneſs, happen to Reviewers as to other men; and that which is put aſide for a day is perhaps forgotten for months, or even for ever; while the fertility of the preſs is often too redundant, for either critique writer, or critique reader. Under ſuch circumſtances, the beſt thing is to bring into notice whatever is good or uſeful: the very worſt is to dwell chiefly on what is bad, and deal in reprehenſion to diſplay acuteneſs. We have heard of a critical work that ſome where exiſted, which was called, in jeſt or earneſt, "the Negative Review; or ſelect Eſſays on a few books that are *not* worth buying." Our half yearly prefaces are the very reverſe of this; they contain brief remarks on ſeveral books that *are*

worth buying. We well know, becauſe we know mankind, which will be moſt attractive; but we know alſo, which alone can be conſulted, in future times, to form an Engliſh library. We ſhall proceed therefore in our old way, preferring utility to popularity, yet hoping always to mix the *dulce* with the *utile*.

DIVINITY.

A Body of Divinity ſeems undoubtedly to claim precedence over all other theological works, in a claſſification of this kind. But a ſyſtem of morality, under that name, inculcating only duties, and hardly any doctrines, might with propriety be thrown more into the ſhade. Such is the book of *Mr. Fellowes* *; good as far as it goes, but if it has any reference to a body, it is a body without a head. Much more worthy of ſuch a name is the valuable work of *Dr. Gerard*, entitled *Inſtitutes of Biblical Criticiſm* †; which, if it does not actually preſent a ſyſtem of religion, ſhows at leaſt very clearly how ſuch a ſyſtem ſhould be founded upon, and drawn from, the ſacred writings. We have ſeldom ſeen a book more judiciouſly calculated to anſwer the purpoſes intended by the author. Yet we proceed not far in our volume before we ſee another work, to which a ſimilar commendation may juſtly be applied. We mean the *Bampton Lectures* of *Mr. Le Meſurier* ‡, a work ably directed againſt the ſin of ſchiſm, and produced in excellent time. For this ſin, eſteemed ſo heinous by the apoſtles and their immediate ſucceſſors, was almoſt blotted from remembrance by the pernicious labours of modern latitudinarians, with Hoadley at their head; and is hardly known by name to thoſe deluded multitudes, who are daily ſeparating from their proper churches,

* No. I. p. 28. † No. IV. p. 337. ‡ No. V. p. 457.

on

on pretences hardly valid enough to juſtify the dereliction of a ſhop which they had been accuſtomed to frequent. Other volumes of Sermons, leſs limited in their objects of exhortation, are *Mr. Wilſon's* *, preached in the city of London; Dr. *Craig's* †, a republication, accompanied with a life of the author; and, if we may mention with theſe a ſelection from the works of a ſtill older divine, we ſhould wiſh not to paſs by Mr. *Clapham's* volume of Sermons, from *Dr. S. Clarke* ‡. Of volumes ſo miſcellaneous, the beſt collective praiſe muſt be, that they are ſound, and uſeful; and this they all appear to us to merit. *Mr. Partridge's three Diſcourſes*, publiſhed together §, have, on the contrary, one general ſubject, the contemplation of man in the ſtates ſubſequent to the preſent life. A curious and very intereſting object of enquiry to all. The two Diſcourſes of *Biſhop Watſon*, united under the common title of *A Second Defence of Revealed Religion* ‖, are conſiſtent and important parts of that great argument, of which that prelate has been one of the moſt eminent defenders.

As an aid to the knowledge of Divinity, of a different kind from thoſe we have noticed above, we may mention here the Biſhop of *St. Aſaph's Liſt of Books* ¶, recommended by him to the younger Clergy, and other ſtudents in Theology. Since the knowledge of uſeful books comes frequently too late to thoſe who want them moſt, a guide of this nature, from one ſo well qualified to direct, muſt be very acceptable to many. The *Leſſons of the Church*, ſelected for particular days, are an accommodation of convenience rather than neceſſity; we doubt not, however, that the public will acknowledge the convenience, and that the editors ** of ſuch compilations, with

* No. IV. p. 368. † No. III. p. 282. ‡ No. II. p. 199.
§ No. III. p. 275. ‖ No. III. p. 248. ¶ No. III. p. 303.
** The *Rev. S. Weſton*, and an anonymous divine; No. V. 536.

ſhort notes, will be encouraged to proceed in their deſign. As a ſubſidiary book for ſcriptural ſtudies, we ought not to omit the *Introduction to the Geography of the New Teſtament*, by *Mr. Lant Carpenter* *, a book of more familiar inſtruction than the famous work of Wells, from which it derives a part of its materials.

Controverſy, not very mildly revived by Papiſts, has been retorted as it deſerved by Proteſtants; which has given birth to *Dr. Ryan's Analyſis* † of *Ward's* impudent calumnies; and to two Letters, of no leſs vigour than logical acuteneſs, in reply to an anonymous aſſailant of a truly eminent Engliſh biſhop ‡. Who the aſſailant may be, it is not important to conjecture; and we are much miſtaken if it will ever be put within the reach of certainty. For a book not controverſial, we have never ſeen one more like it than *Nightingale's Portraiture of Methodiſm* §. It is a book of exemplary candour, at leaſt; and if they whom it is deſigned to admoniſh, would attend to it, *would* diminiſh many cauſes of public complaint. An important tract, in another ſpecies of controverſy, is *Mr. Bevans's Defence* ‖ of the Society of Friends, commonly called *Quakers*, from the charge of Socinianiſm: a charge which other writers of that fraternity have been equally zealous to repel.

Such is our general harveſt of Divinity at preſent, but we muſt glean alſo a few of the ſingle ears. Theſe, which are very apt to be loſt, without due attention paid to them, are often of much intrinſic value. Among theſe two are Charges, delivered in different archdeaconries, which evince the judgment and attention of their reſpective authors. The Charge of *Archdeacon Pott* ¶ is on the ſubject of Religious Education, and is directed chiefly againſt ſome ideas of Rouſſeau, which have proved more widely ſeduc-

* No. III. p. 315. † No. II. p. 182. ‡ No. IV. p. 422.
§ No. II. p. 118. ‖ No. VI. p. 642. ¶ No. III. p. 304.

tive than the other parts of his chimerical ſyſtem. *Mr. Daubeny's* charge * is on the diſcrimination between indifference and intolerance, ſo admirably exemplified in our own religious eſtabliſhment. A valuable diſcourſe, pointing out ſome very leading ideas, concerning the cauſes of the preſent viſitations of Europe, is that of *Mr. E. Whitaker* †, preached on the anniverſary of his Majeſty's acceſſion. The ſentiments of the author on this ſubject, are thoſe which we alſo hold, upon the moſt mature reflection. The tribute of *Mr. Patteſon* to the memory of a truly meritorious Paſtor ‡, is worthy to be noticed, both for the ſake of the example and the mode of preſenting it to view. *Mr. Graham's* ſermon on *Female Benefit Societies* §, is not only valuable as a diſcourſe, but as an aid and direction in forming and conducting ſimilar inſtitutions.

HISTORY.

Dr. Gillies's Hiſtory of the World ¶, which we partially noticed in our laſt volume, rewarded our attention to its cloſe; and we can truly ſay that it fills up, in a manner highly ſatisfactory, a portion of general hiſtory, which required and deſerved the attention he has beſtowed upon it: required, becauſe it had been in ſome degree neglected; and deſerved, becauſe of the great and extenſive change of dominion which it embraces. But we muſt come to later times. *Mr. Coxe*, in his *Hiſtory of the Houſe of Auſtria* ‖, has had occaſion to conſider changes little leſs extraordinary, in the ſtate of modern Europe; in all of which, for the ſpace of ſix centuries, that illuſtrious family has borne a more or leſs conſpicuous part. On the execution of this well choſen taſk, we ſhall have to ſpeak in our next Pre-

* No. III. p. 306. † No. V. p. 350. ‡ No. VI. p. 643.
§ No. III. p. 308. ¶ No. II. p. 130. ‖ No. V. p. 433.

face, but they who know the writings of this Hiſtorian, will eaſily anticipate our ſentence. Of works that were preceded by an eager expectation of the public, few have cauſed more diſappointment than the fragment left by the late *Mr. Fox* *. The diſappointment was partly reaſonable, and partly not. It was unreaſonable, ſo far as it aroſe from enthuſiaſtic admiration, expecting what neither the author's ſtudies nor his habits could enable him to fulfil. It was reaſonable, ſo far as the author failed in what he himſelf attempted; and writing as a partizan, did not even eſtabliſh the poſitions for which he contended. It is perhaps owing rather to the circumſtances of its publication, than to any permanent cauſe, that it ever took a rank above that of an able political tract. Its higher eſtimation depends, and muſt depend, upon the permanence of Mr. *Fox's* fame, which to us is very dubious. The continuation of *Granger's Hiſtory of England*, by *Noble* †, if deficient in the ſpirit and livelineſs of anecdote which characterized the original, is nevertheleſs an acceptable work: the chain of chronology is ſtill continued, though in a metal ſomewhat inferior. *Carleton's Memoirs* ‡, though only a republication, yet including anecdotes of a war in Spain, was truly acceptable, while the reſiſtance of that country continued. Alas! at the moment while this remark is written, we hear the news of the diſaſtrous though highly glorious retreat of our army from that ſervice, and of the death of ſome of our moſt able officers.

Thus ſleep the brave, who ſink to reſt
By all their country's wiſhes bleſt.

As a narrative of a particular tranſaction, tracing it from its origin to its final cloſe, ſcarcely any thing can be more remakable, and none more clearly au-

* No. III. p. 209. † No. V. p. 475. ‡ No. II. p. 141.

thentic, than *Mr. Clarkſon's Hiſtory of the Abolition of the Slave Trade* *, which we ſhall further characterize hereafter.

As ſubſidiary to general hiſtory we have praiſed *Mr. Taunton's Chart of Hiſtorians* †: but, in the mean time, whether it is ſold at all, or where, if it be ſold, we continue totally uninformed. The author ſurely ſtands much in his own light, in keeping his production a ſecret.

BIOGRAPHY.

Sound learning, united with genuine humility, pure and zealous religion, diveſted of bigotry, a benevolent heart, and an able head, all combined in a female character; this was *Mrs. Carter*. Doubtleſs then her life deſerved to be written, and muſt deſerve to be read, whatever be the ſkill of the narrator: and though objections have been made to parts of *Mr. Pennington's* ‡ narrative, it would be very uncandid to ſay, that, on the whole, he has diſgraced either his ſubject or himſelf. The *Life of Col. Huchinſon* §, publiſhed more than a century after the death both of the ſubject and the writer, who was his wife, is a truly intereſting piece of Biography. Prejudice apart, both the colonel and his lady, were extraordinary perſonages; and it is not often that a man ſo qualified to act, and a woman ſo competent to record, are united in ſo cloſe a manner. The celebrity of *Dr. Hugh Blair* will neither be increaſed nor diminiſhed by the narrative of his life; which, however, is rendered valuable by the critical matter it contains ¶. The Life of *Mr. Fox*, which we have not diſmiſſed from our deſk ‖, ſeems to offer us a remarkable phænomenon; a ſtudied panegyric very

* No. VI. p. 595. † No. IV. p. 427. ‡ No. III. p. 237.
§ No. IV. p. 399. ¶ No. VI. p. 619. ‖ No. VI. p. 553.

ſevere upon the ſubject of it:—but we reſerve our ultimate opinion for our next preface. The *Life*, or rather panegyric of *Milton*, as prefixed to his proſe works by *Dr. Symmons* *, is written with ability and critical ſkill, and cannot be read without conſiderable intereſt. The *Catalogue of Royal and Noble Authors* was always in ſome degree a Biography of them, and as it is now augmented by *Mr. Park*†, it is made ſo to a greater extent. It is a book of no tranſient popularity, but as likely now to live, as it was at its firſt appearance. The great *Condé*, as the French ſtyled him, would once have been a moſt favourable ſubject of Biography, to a writer of that country. In the ſurpriſing changes of things, his life derives only a ſecondary intereſt, from the misfortunes of the illuſtrious deſcendant who records it. Such is human greatneſs! The tragical cloſe of that dynaſty with which he was connected, may be ſeen delineated with the moſt melancholy exactneſs, in the memorials of *M. Hue* ‡; and ſo ends our preſent account, unleſs to the ſerious lives we add a ſet that are jocular, and mention *The Faſhionable Biography* §. The thought is certainly good, and the execution not inferior. It is a fair ridicule of ſuch lives as Cowper mentions in his famous epigram;

> There goes the parſon, moſt illuſtrious ſpark,
> And there, ſcarce leſs illuſtrious, goes the clerk.

ANTIQUITIES.

The lovers of Homer (and who does not love Homer, that can read him?) muſt have turned with pleaſure to *Mr. Gell*'s Homeric View of *Ithaca* ‖. When an Antiquary goes to the very object of his

* No. II. p. 150. † No. IV. p. 34. ‡ No. IV. p. 335.
§ No. IV. p. 420. ‖ No. I. 21.

reſearch,

reſearch, and examines it in perſon, with reference to the beſt ancient authorities, he certainly does the beſt an antiquary can do: and if he prove not completely ſucceeſsful, the fault is probably in the very nature of the ſubject, which refuſes to yield to the beſt directed efforts. The man who had firſt examined the plain of Troy, was exactly the perſon to proceed to the examination of Ithaca. The ſkilful uſe of the pencil is no ſmall advantage to Mr. Gell in reporting theſe reſearches. Yet even from this height, the zealous antiquary can deſcend without pain, to a well executed though ſmall work, on the remains of ancient art in our own country. Such is, without doubt, *the Antiquarian and Topographical Cabinet* *, which we praiſed in its commencement, and with pleaſure ſee continued with unabated ſpirit and elegance. It is the cheapeſt and probably the ſmalleſt antiquarian work in the world, yet wants not many of the merits which have been thought excluſively annexed to ſize and price. Without delineations, and without the ſhadow of method, *Oxoniana* †, is literally a book of antiquarian chit-chat: but to thoſe who venerate the place, which is the ſubject of the chat, by no means without intereſt.

TOPOGRAPHY.

One very capital work of this kind is here to be mentioned, which is *Carliſle's Topographical Dictionary of England* ‡. It is indeed a book of mere reference, but the conciſe information conveyed in it is founded on ſuch ſound documents, and ſo well digeſted, that every Engliſh library muſt at once receive it as an indiſpenſable acceſſion. *Mr. Capper's Topographical Dictionary of the United Kingdom* ‖, differs

* No. II. p. 154. † No. III. p. 311. ‡ No. IV. p. 376.
‖ No. II. p. 202.

conſiderably

conſiderably in plan; is more deſcriptive and leſs official: but it has the advantage of including all the *Britanniæ* at once, which the other wants. The *Topography* of *Scampton*, by the *Rev. Cayley Illingworth* *, is moſt remarkable for the Roman antiquities which it includes, and ſo far is cloſely connected with the preceding article. The ſhort account of *St. Andrew's* †, *Jerſey* ‡, and *Madrid* ‖, offer little more than a taſte of their reſpective ſubjects, but may be conſulted with pleaſure in the abſence of larger works.

TRAVELS.

Amuſing as modern travels are generally made, by the art and ſtyle of the writers, yet an ancient and unadorned narrative, confeſſedly authentic, has ſometimes a ſuperior attraction. Such is the charm which fixes us to the travels *of Bertrandon de la Brocquiere*, written early in the fifteenth century, which *Mr. Johnes* § has given us in a good tranſlation. Very different is the character of *Parſons's Travels in Aſia and Africa* ¶, ſimilar only in being publiſhed from the author's MS. after his death. They have ſome, but not many, claims to notice. *Sir John Carr* conducts us into *Holland* **, which, at this period of eſtrangement from the continent of Europe, excites more curioſity than formerly; and Sir John is certainly not an unentertaining traveller. *Sir Richard Hoare* travels like an antiquary and a ſcholar; and the intelligent reader will accompany him with pleaſure in his *Tour in Ireland* ††. The advantage of deſcribing a country, almoſt untrodden by thoſe who are capable of deſcribing, recommends the *Journal* of *Patrick Gaſs* ‡‡; who in the ſervice of the United States, traverſed the interior of North America, from

* No. IV. p. 386. † No. V. p. 540. ‡ No. VI. p. 645.
‖ No. V. p. 541. § No. II. p. 145. ¶ No. IV. p. 393.
** No. I. p. 59. †† No. V. p. 480. ‡‡ No. V. 504.

the

the mouth of the river Miſſouri to the Pacific Ocean. Had the plain American been a little better accompanied by Engliſh decoration, his journal would have rivalled many that are written with much more ſkill.

Politics and Law.

Both theſe heads united will not, on the preſent occaſion, afford us a long article. *Mr. Spence's* very remarkable tract on the ſubject of *Commerce* *, as connected with the public welfare of Britain, has given and will continue to give, much ſubject for important reflection to political calculators. A ſmall pamphlet entitled *Public Spirit* †, is well entitled to our commendations by expreſſing the reality of that feeling which ſo many affect without ſincerity. *A Sketch of the State of Ireland* ‡ appears to us to ſtate many important truths; and though we do not agree with the author on the one point of conceſſions to the papiſts; we admire almoſt every other part of his tract.

On the ſubject of Law, we have only to notice *Mr. Comyn's* two volumes on *Contracts and Agreements* §, which both receive credit from the eſtabliſhed character of the author, and add to the number of his claims to public confidence and reſpect.

Philosophy.

In the various branches of philoſophical reſearch, we have only a few books to notice, but thoſe are of value. The *Syſtem of Chemiſtry*, publiſhed by *Mr. Murray* of Edinburgh ‖, is an ample ſtorehouſe of information in that ſcience. It does not ſuperſede others, which we have had occaſion to commend,

* No. I. p. 64. † No. IV. p. 419. ‡ No. V. p. 525.
§ No. I. p. 36. ‖ No. II. p. 97.

but

but delivers perhaps more in quantity than any ſingle work. Botany has had a noble acceſſion, in the republication of *Miller's Dictionary*, by an editor ſo learned and able as *Profeſſor Martyn* *. We hailed the commencement of the work, and rejoice ſtill more at its completion. We ſhall ſpeak further of it when our review of it ſhall be finiſhed. *Dr. Smith's Introduction* † is alſo in all reſpects valuable, but in particular for the clear and ſatisfactory illuſtrations of vegetable phyſiology, in which it ſurpaſſes all prior works. *Mr. Daniel Ellis* conſiders both vegetables and animals in their effects upon the *atmoſphere* ‡; and, on that curious ſubject, has brought together a great number of intereſting facts and obſervations. *The Elements of Natural Philoſophy*, written by *M. Haüy*, have been given in Engliſh, with many valuable additions by Mr. Olinthus Gregory §. Though elementary works are not greatly wanted, ſuch a combination of talents as here is offered, cannot but deſerve attention. The *Philoſophical Tranſactions* ‖ require no particular recommendation; their eſtabliſhed fame protects them from all danger of neglect.

MEDICINE.

Where our arms and our commerce extend, we extend alſo our ſcience; and our medical reſearches and efforts are carried on in every part of the globe. *Mr. Charles Curtis* being employed in *India* ¶, his reports of his practice there, and conſequent remarks, are of courſe acceptable; and the more ſo as they appear to be given with unaffected plainneſs and candour. *Dr. Hamilton*, of Bury St. Edmund's, has taken upon him to diſcuſs completely the ſubject of

* No. VI. p. 545. † No. V. p. 484. ‡ No. IV. p. 372.
§ No. VI. p. 566. ‖ No. VI. p. 604, for 1807, Part II.
¶ No. II. p. 168.

Digitalis,

Digitalis *, as a medicine; and, as it is a drug which requires great caution in the uſe, the enquiry is the more important. *Dr. Heberden's Epitome of the Diſeaſes of Children* † is only a tranſlation of a Latin treatiſe of his own, and conſequently partakes the merits or deficiencies of that work, ſome few additions excepted. Brief as this account of medical productions is, we have nothing to add to it, worthy of our reader's attention, except a ſmall book of *Anatomical Examinations* ‡, and the report of a new *Chalybeate ſpring* §, which ſeems by far to exceed in ſtrength any thing that has uſually appeared in the analyſis of ſuch waters. If there be no error in the account, which we conceive there is not, much effect may be expected from the uſe of ſuch a tonic ‖.

LITERATURE.

The compilation of a new and extenſive dictionary is no trivial circumſtance in Literature, and particularly one ſo elaborate and learned as *Dr. Jamieſon's of the Scottiſh Language* ¶. From the affinity of the dialects, this is no indifferent circumſtance to Engliſh Philologiſts, who muſt generally go to the ſame ſources for the origin of their words. After mentioning this, we muſt at length take our leave of an old and favoured acquaintance, in the *Bibliographical Dictionary* of Dr. *A. Clarke* **; and though we have ſhown that much is ſtill wanting to the work, we have unequivocally acknowledged that much alſo is performed.

But of nothing is Literature more proud than of the *Letters of Bentley*, ſo ſplendidly printed and diſtributed by *Dr. C. Burney* ††. Every act of homage

* No. IV. p. 364. † No. V. p. 523. ‡ No. III. p. 302.
§ No. VI. p. 629. ‖ It is at *Caverſham*, Oxfordſhire.
¶ No. I. p. 1. ** No. IV. p. 343. †† No. VI. p. 583.

paid

paid to a name ſo truly great as that of Bentley, is an honour to thoſe that pay it; and where could a man be found more qualified to appreciate the labours of a great critic, than Dr. C. Burney? But the Key to ſound Knowledge, and even to Criticiſm itſelf, is a clear and comprehenſive ſyſtem of logic. Such an inſtrument *Dr. Kirwan* ſeems to have prepared in his *Eſſay* on that ſcience *. With Engliſh Philologers, Shakſpeare and his contemporaries are frequent objects of reſearch. This ſpecies of enquiry has produced *Mr. Douce's Illuſtrations* † of that poet, and *Mr. Malone's* tract on the origin of the play called *the Tempeſt* ‡. Allied alſo to this ſubject is *Mr. Gilchriſt's* able Vindication of *Ben Jonſon* §; and as a republication of an early tranſlation, with ſuitable notes, *Mr. Dibdin's Edition of More's Utopia* ‖. *The Librarian* ¶ is alſo a periodical work dedicated to ſimilar objects of reſearch; and therefore as likely as poſſible to proſper, in this philological and philobiblical age.

The Arts.

A few works devoted to the Arts, deſerve a diſtinct place in this enumeration. Theſe are *Mr. Chriſtie's* elaborate and beautiful work on *Etruſcan Vaſes* **, *Mr. T. Hope on Furniture* ††, and *Mr. Wood on Sepulchral Monuments* ‡‡. The firſt of theſe, in particular, is an acute and learned work; and the public have only to regret, that, like the Letters of Bentley, it is not to be had but through the favour of the editor.

* No. III. p. 251. † No. I. p. 15. ‡ No. VI. p. 630.
§ No. III. p. 289. ‖ No. VI. p. 577. ¶ No. VI. p. 589.
** No. III. p. 225. †† No. V. p. 440. ‡‡ No. IV. p. 438.

POETRY.

A liſt, rather extenſive, of poetical books will conclude our preſent ſketch. Among the larger works, we have only to mention the completion of the *Exodiad* *, the joint production of two conſiderable poets, and worthy of their prior fame. The *Remains* of *Henry Kirke White* † preſent to us the picture, always affecting, of early talent and early worth prematurely ſinking into the grave. Among poetical tranſlations, *Mr. Hodgſon's Juvenal* ‡ would have held a diſtinguiſhed place, had not the tranſlator's efforts been anticipated, by a genius more ſimilar to the original writer than is often to be found for the laborious taſk of tranſlation.

Among ſmaller works, a very eminent place is due to the *Cruſaders*, or *the Minſtrels* of *Acre* §, a lyric narrative of great vigour, harmony, and originality. Nor ſhould we paſs in ſilence *Mr. Noble's Blackheath* ‖, a deſcriptive poem of merit. *Mr. Baker's Tenby*, and other Poems ¶, are diſtinguiſhed by claſſical elegance: and *S. Temple's* ** miſcellaneous effuſions, by native beauty and pathos. *The Heroic Epiſtle to Mr. Winſor* †† is perhaps as complete an inſtance of playful and yet vigorous ſatire, as any modern poet has produced; and not leſs praiſe is due to other ſhorter poems attributed to the ſame pen, but ſtill remaining anonymous. The author, when we may be allowed to name him, will be found to be diſtinguiſhed in more arts than one. *Mr. Smithers* ‡‡, though unequal as a poet to ſome of his competitors, has produced a very elegant book, by calling in the aid of a friendly artiſt. *Mr. Scott's Ballads and Lyrical Pieces* §§ having been all ap-

* No. IV. p. 378. † No. V. p. 447. ‡ No. II. p. 173.
§ No. III. p. 264. ‖ No. III. p. 293. ¶ No. IV. p. 409.
** No. III. p. 297. †† No. IV. p. 352. ‡‡ No. I. p. 73.
§§ No. I. p. 72.

proved

proved in their detached ſtate, cannot fail to pleaſe in their collected form.

In the dramatic walk, we may mention *Solyman*, a tragedy of ſome, though not the higheſt merit *; and a tranſlation of *three Comedies* †, ſelected from the Spaniſh, well calculated to give an idea of the comic taſte and genius of thoſe writers. The tranſlation is proſaic, becauſe the meaſures of the original could not be imitated, but with that allowance it is well executed.

Here then we pauſe, having once more given a liſt very honourable to the exertions of our contemporaries; who probably, in future periods, will more frequently be envied for their ſucceſs, than ſurpaſſed in their endeavours.

* No. IV. p. 410. † No. II. p. 204.

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